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Stand Clear
by Clara Palmer

Ascendance Onward
by Helen Wood

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A MAGAZINE DEVOTED TO CHRISTIAN HEALING

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HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

†

ETERNAL LIFE AND STRENGTH ARE HERE, AND I AM MADE WHOLE THROUGH JESUS CHRIST.

★ ★ ★ ★ ★ ★

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

I AM NOW CONSCIOUS OF THE SPLENDOR OF ETERNAL OMNIPRESENT SPIRIT SUBSTANCE, AND I SEE PROSPERITY EVERYWHERE.

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM

JULY 20 to AUGUST 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

EDITOR
CHARLES FILLMORE

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VOLUME 83 JULY, 1935 NUMBER 1

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STAND CLEAR

For freedom did Christ set us free: stan fast therefore, and be not entangled aga in a yoke of bondage . . . In me ye hav peace. In the world ye have tribulation but be of good cheer; I have overcome th world . . . In His name, stand clear.

BY CLARA PALME

A WEATHER-BEATEN planing mill stood out gaunt an gray above the banks of the river that skirted th small industrial town where I lived as a child. A goodly number of the men from the village worked in th mill, among them my father and brothers. Sometimes o chilly, stormy days, I would be permitted to carry a pai of soup to the shop. My father would heat it in th engine room, and then he would let me pass it around t the men in the machine room. I loved the machinery, th strength and power of it, the straightforward way in which it hummed through the task at hand, and so it was a especial privilege to be permitted to go to that room.

At daybreak this morning, as I exchanged greeting with the rising sun, and thanked God for the light tha was flooding the world, I sought a message for His peopl everywhere.

Into the silent glory of my heart's awakening thi morning, there came to me the clear call of larks. Larks Again I saw them circling above the meadow across th river from the old mill, and in my mind I was passing a pail of steaming soup along to a group of mill workers

I heard the flap of belts, the roar of machine power the whizz of saws, the hum of planing knives, and felt th vibration of the old mill floor beneath my feet. Abov every machine, in direct line with the worker's vision, hun

a small sign, "Stand clear of your machine." At the most formidable machine of all I beheld a small, gray-haired man, with steady hands and fearless eyes, faultlessly carrying on his work. I remembered the day the big foreman had placed a protecting hand on my shoulder and said to me, "This is no place for skirts, little girl, but you understand and love the spirit back of these machines. If you would like to watch them operate, go first to old Tim over there and ask him how to avoid accidents."

Hesitantly I approached the man who worked so capably in unison with his machine that he was known in the shop as the "iron man." Above the din and clatter the big foreman's voice boomed, "Tim, tell this girl how to play safe. She is bent on watching the machines and the men work together."

Tim reached up, pulled a lever that stopped his machine and turning to me raised one arm and pointed at the sign above. "See that sign?" he asked. "What does it say?" "Stand clear of your machine," I quavered. There was something in Tim's voice that made that sign seem very formidable, like a giant that would pounce on me if I didn't heed it. "Obey it," he commanded. "That is what I have been doing for more than thirty years, and I have never had a scratch."

■ ■ THE WORLD AS IT APPEARS today to many, many struggling people passed like a panorama before my mind: international misunderstanding, political intrigue, financial complications, mountainous debts, taxes, taxes, ever-increasing taxes. Humanity struggling in the mills of the gods of greed, graft, and artifice, drawn into the machinery of ambition, caught in the vortex of social power, enmeshed in the intricacies of economic decrees, drowning in the undertow of false stimulation and inflation.

Then came the answer, like ringing cathedral bells. "In me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

Humanity no longer stood helpless and hopeless
grip of the great machine age. Humanity was emb
in the universal Christ man, evolving from mortalit
immortality, rising out of weakness into strength, a
ing out of error into Truth, out of chaos into peace,
transmuted from the darkness of ignorance into the
of infinite love and wisdom. The universal Chris
was embodied in humanity.

Superb, magnificent, supreme, Jesus Christ has c
on the work that the Father appointed Him to! I
thousand years He has never been defeated or draw
the vortex of confusion that many times beset the
sciousness of man. He stands free in the world, i
human heart, in the soul of humanity, directing th
dividual and the race in the righteous use of the
that the Father has placed at the disposal of man.

"For freedom did Christ set us free: stand fast
fore, and be not entangled again in a yoke of bond
Stand free from worry, free from inharmony, liberat
the power of Jesus Christ from disease, sin, disaster,
released by Him from the darkness of ignorance, s
stition, uncertainty, and fear. Stand clear of the
machine of strife. Let Christ in you master it th
you. You do not have to be drawn into it, nor to
because of it. Stand clear!

▪ ▪ RECENTLY A WOMAN told me how she was
from recurrent sick headaches that had just about r
life for her. She had suffered from them for so
years that she had grown to accept the excruciating
as inevitable, and to arrange her work so that she
seek the seclusion and gloom of a darkened room
least a day out of every week. One seventh of her
given over to the bondage of sick headaches!

Then one day a copy of some Unity literature ca
her through the mail. She has never known who s
but right well she knows what came of the Truth t

ened to her. She had lifted the lid of the stove and rown the paper in when a sentence about the freeing ve of God caught her eye. She retrieved the partially rned paper, read the article, sent for more literature, udied Truth with ever-increasing interest, and applied it o her daily living.

One day the woman realized that it had been a long me since she had been shut up in a darkened room with sick headache. Then she remembered that some time reviously she had awakened with a pain in her head, ut it had not seemed a part of her at all. As she expressed it, it seemed as though the pain, although it had en manifest, was outside of her body. So she had just losed the door of her consciousness to it, and it had vanished. With it had gone the bondage to travel sickness at had kept her a virtual prisoner at home because everything that moved on wheels or floated on water made her ck. She has since traveled by steamer, airplane, train, us, and automobile without discomfort. For twenty-ive years she has had no return of the trouble. In act whenever she seems to have a physical problem to eet she stands clear of it in the consciousness of God as er perfect health, and it never fails.

■ A HOME OWNER, enmeshed in debt, heard the oman's testimony and turning in all earnestness to God, ood free in His mind from the thought of debt. He ood clear of the hopeless burden of fear and confusion at had got him down. Through Christ he discovered a rm foundation of living substance, and on his foundaon of faith in the limitless substance of God he built a tructure of Truth thoughts and ideas that enabled him to aster and pay in full the debts that had appeared altother hopeless.

A handicapped woman past middle age had to give up r position some four years ago. She would have been mpletely engulfed in depression and disease appearances

had she not learned, as she says, "to stand apart t
Christ and let her life and affairs be shaped accordi
His divine purpose." Not only have her needs been
and those of a loved one who looks to her for sup
but she is being perfectly healed in spite of a most ac
and hopeless diagnosis. She is standing free from th
of the machinery of the sense mind and giving Ch
chance to work; and day by day through her Christ
the victory.

■ ■ A MOTHER, anguished because her lovely y
daughter of sixteen was becoming fond of beer pa
chaperoned a group of youngsters to a dance at a
house. Her daughter was in the crowd and althoug
danced with the boys and had a thoroughly good tir
the table she placed her hand over her glass and re
to drink.

Later, when the time was opportune, the mother
her how she happened to do this. She knew that
after the repeal of the Eighteenth Amendmen
daughter had been very headstrong in her attitud
several times had come home unpleasantly intoxicate

The sixteen-year-old modern sophisticate re
"Well, Mums, I tried to drink it and like it, and t
discovered I was liking it too well and it was dam
me, my reputation, my disposition, and my studies.
decided to keep clear of the stuff." Then curling u
corners of her eyes, as she had a way of doing, she a
"It hasn't wet-blanketed our spirits a bit. We have
good times. Nevertheless the crowd is determined to
control of themselves."

■ ■ STAND CLEAR of the habits that would bind
dissipation and loss of self-control. Stand clear of
form of lust. Stand clear of the disease that would
you to a bed of pain. Stand clear of the fear of lac
failure that would insnare you, free from beliefs

ssion, injustice, and nonemployment. Forgiven and giving, stand clear of debt, dishonesty, grudges or ouldering bitterness.

In the name and power of the living Christ, stand clear every inhibition, every limitation. Christ will give you ce and glory and go with you all the way. He will mine you and heal you. He will employ you in His rnal service. He will redeem you and set you free, ht now, this very moment.

"In me ye may have peace. In the world ye have trib-tion: but be of good cheer; I have overcome the world."

In His name, stand clear.

Oh, Let Me Rest

BY MARIE BARTON

"Thou wilt keep *him* in perfect peace,
Whose mind *is* stayd *on thee.*"
Lord, grant my thoughts this glad release
From life's anxiety.

Oh, let me ever rest within
The hollow of Thy hand,
Until the heart and mind begin
To lift and understand

The all-embracing love that holds
Me close by day, by night,
In peace that like a mantle folds
Me in its warmth and light.

ASCENDANCE ONWARD

Certainly every one is given ample o
tunity to prove by living the ascende
now just how lofty is his particular
nacle . . . Forever onreaching is the
of the universe and of man.

BY HELEN WO

THE PRESENT TREND in metaphysical th
changes the emphasis from man's involution
evolving divinity. Incipiently Christ-cons
man is learning to make the most of those opportu
for success which open out from the highest cons
ness possible at each stage in human development.

There comes a time when, soul-stirred, the pilgr
Christhood wakens to discern dimly a rising gra
which eventually merges into the shining way of effo
achievement. Trustingly he leaves the lowlands of
establish a higher, surer center from which to initia
effort. He senses that by stopping the waste of pr
moments he will end the purposeless blowing abo
his life's vessel by the capricious winds of the worl
with the resultant conservation of spiritual energy he
the higher way unfolding before him out of the text
his very self.

The soul that is positively magnetic to a spiritua
verse no longer negates valuable effort intended
it to more sublime heights. Where before, in sp
imbalance, heights always led to unsuspected ravines
is now a spirit-leveled course for the enlightened ong
follow. If now there are slight downward gra
places where the ongoer must stoop to lift some

:t of his being to the present level of attainment, will be as smooth as a swallow's flight. If there ıpparent rises to negotiate, they will treat the way- gently. If there are moments when he must stand and consider well the next step, they will be mo- s of tranquillity. But there will be no barren stretches, ıeriods of meaningless, unrewarded effort for the im who chooses the ascending post-Easter road, the me way to oneness to which the life of the Christed pointed.

or the life of the modern, spiritually oriented dis- reflects that of the Nazarene in cyclic development. ıe universe generally follows definite life cycles in- ng birth and maturity, and then either death or sion, so in the successive experiences of Jesus we he prototype, first, of planet life, secondly, of evolv- ıan's life, and, thirdly, of conditioned and circum- ed life.

THE CHRIST UNDERWENT rebirth in the form of abe of Bethlehem at a time when He could best be mental in initiating new world plans. Planet life 's itself at a period that we mark as January 1, e individual soul takes on a body at the ideal mo- to further its evolutionary unfoldment. The con- f that which is to have being as a thing or condition phenomenal world bounding the human self dawns ulately in mortal mind at its proper time. In order ature, superman, man, and thing all may follow the Christ from birth to ascension, then on to new and ascensions, each cycle fulfills in its own way me those conditions which best stamp the cosmos he impress of individual being.

ın considers himself a link between lesser con- ıesses loosely grouped under the heading of na- ncluding elemental forces and substances) and that onscious life beyond his ken into which Christ

Jesus ascended. Intuition confirms the doctrine tha tion endowed man with the essential (soul) quality forms of existence, that within him is planted the of the cosmos. It is a moot question whether he is such an important link in the scheme of thi whether it is simply the divine intent that on each ing level he shall, for the sake of furthering aspi believe himself in the closest possible relation to

Whatever the answer, the evolutionary impul ceeding from this belief, is the strongest urge But as man develops, his concept of the Christ living God becomes a composite of all his own selves on the various levels of being. There is a ency to evaluate the present human level less hig terms of the total scheme of things. Those come closest to the topmost mortal round have beer least apt to boast of their attainments. Certainly one is given ample opportunity to prove by livi ascended life now just how lofty is his particular pi

■ ■ SINCE IN THE SCHEME of the universe all are related in a unit plan, the one starting along a specific attainment will not overlook the hints of sonal aspects in the world of nature, nor fail to mea dividual desire by the greater plan for the cosmos. of Nazareth was as impersonal as the stars, yet l so. A specific way may be appraised correctly universal terms—until man reaches a point where tion is so highly developed that he doubtless wi passed out of this life plane.

Reading the lesson of the purposeful seaso wayfarer is likely to wonder why the hiatus b Easter and another Christmas is such an unpro period to man. Immediately he takes steps to this negative fallow stretch between two inspi seasons—a time when a crazy quilt of existence often fashioned out of scattered and errant th

weaves therein a tapestry of hours well spent, of ents dedicated to the highest purposes, all held to- er by the woof of the self serving the godhood at altar of its own evolving divinity and likewise doing ce at the neighbor's shrine, as it converts the time a period of active worship.

Nature prepares the individual for post-Easter on- g. The soul descends out of heaven endowed with ickened, "holy-day" spirit. The first surroundings an as the Christ child are rich with a conscious- of gifts and glorious futures. Some of the season's rational quality remains until spring confirms his s with evidences of new growth. And the days ding Easter instill courage to meet crucifixions as the unfolds. For crucial moments there are for all way- s. Before greater expression is possible, there is ys a trying time when the disciple, in bringing spir- realizations out from the realm of the ideal into of the manifest, goes through agonies that seem times about to slay.

NEW VISIONS MEAN new adjustments; new adjust- s spell crucifixion of the old, whether it be of a friend- a possession, or a faculty. The old does not die; it is ost. It is transmuted into an essential quality fit to the ascension, and reappears at the first opportunity higher level of expression. All that man means as- when from crucifixion he picks himself up and says, ll arise and go to my Father." And supermanifesta- egins in that moment.

ster in its esoteric sense is then a supertide carry- umanity over crucifixion, on through ascension. very thinking, spiritually ambitious mind it posits uestion, Beyond the ascension, what? Surely not egation after such heights! Surely from ascension ne scheme of things would not indicate descent! siting this question the life that leads on, preced-

ing further revelations, prepares receptive groun
which the seed of the next ascension may fall. I
onreaching is the soul of the universe and of ma

Let us suppose that ascension has brought
pirant after a fuller life into a new zone of living.
each rise to new levels of consciousness through "c
stration" or "problems" or whatever one calls the
steps in ongoing, man projects himself into un
space for a time, enters an element foreign to ar
he has previously known. The ascension is mac
in consciousness. New ideals must be registerec
the ethers before the body and circumstantial
find the way prepared for higher expression. Th
makes the next adjustment. Then body follows.
of all, world conditions are reshaped to meet the ch
background of "a new heaven and a new earth."

■ ■ INITIAL EXISTENCE is always a matter of sp
consciousness. Substance is visible only to spiritua
at this stage; its outer form evolves later. But f
who has learned well his cosmic lesson, all that is
will express itself easily. During the ascension h
have received a new plan by which to chart his c
course. A new purpose, increased will and po
do have become his: the word "will" here having
ence to a something more than mind pressure in
nite direction, namely a dedication of the sum t
powers to a general end. It is more nearly an outbr
of self in terms of essential qualities and condition
a mental operation. Likewise the "power" refe
is velvety, effortless omnipotence, rather than for

It is to the one traveling the post-Easter way t
precept was given "Pray as though you have
received." This traveler knows the Truth. He
pared to free it into expression. Perhaps the one
why this period from Easter to Christmas is a t
hidden purposes is that the more highly expressi

find its own light, its own way therein, unhindered ggestion. It is a time of unfolding individual di- y.

Dispassion, self-forgetfulness, and complete absorp- in the next higher step logically follow man's aris- Increased recognition of the holiness of others is s spiritual baptism at the first conscious ascension. his point he begins to share his godhood with his nbor; he drinks deep of his fellow man's wisdom, making sure that it is wisdom. He enjoys his first giving and receiving.

EACH ASCENSION is relatively permanent, lasting the next higher level aspired to is reached. But an rtant point in securing the foothold by which to the next ascent is a mental outlook poised between expansive consciousness which embraces the universe n intensely refined realization of oneness with atomic teness. Man must acquire a divinely balanced spir- perspective, one with microscopic as well as tele- c vision.

he godhood in science inspires us through the tele- , which relates the individual possibilities latent in xpansive consciousness to the immensities of inter- r space—the closest man can come to symbolized ation of the cosmos as an entirety or absolute. It s them in order that oneness may hint to diversity nion. The ability of this inanimate object to reach pace and bring within human vision miracles that illions of miles away suggests what man's onreach- ental powers may eventually accomplish when he ; himself to have as much faith in his own powers has in the lens through which he looks. When vision can grasp universal magnitudes, outer facul- nd even formal development will coincide, and spir- planes will be readily accessible.

At first the "worm-of-the-dust" side of man's na so overawed by universal immensities and by th familiarity of cosmic vistas that it shrinks from th port, turning instinctively to the "hidden dwa antiquity, the divine ego within, for comfort. To itate realization of the omnipresent deity a wise dence has given us microscopic introspection of wo clarity into the godhood implanted within.

■ ■ RESEARCH IS of an intensely personal nature Man discovers the constant radiation of self into the answering reflection of world conditions into body, and affairs. In a never-ceasing process of rad reflection, higher radiation, vaster reflection, on an each operation on a higher plane, each effort ext the self and its world—the ego is eventually br through understandingly activating the cosmic Chris ciple latent in itself, to embrace the Christhood es in the whole universe. Only then does man, first p reflection of the godhood, perceive the divine ima merge with its source.

The soul must feel its own existence as a sp entity—an I AM among I AM'S in the heart of the soul—before it can rise to any great height. Man fore visits often his inner sanctuary and keeps it ref in silence and mindful of its divinity.

Emotional stability must become a firmly estab quality of the self before greater ascensions are po It has been said: "Before the eyes can see, they m incapable of tears." Nothing in the universe has to stir the poised soul. Such a soul understands th blinded by weeping are incapable of correct visio knows that nothing spiritual would stoop to brin to its eyes; and it is sublimely indifferent to anythi than the spiritual. The price of tears is too great f pay. For the ascended life is on a plane above th sonal. It is lived under eternal law. Its disciple

d by strength derived from above and about them to stand the buffetings of lower forces, leave behind n personal reactions as so much excess baggage. This n means that the choicest friendships must be set aside ey spell hindrance or delay.

THE LOVE THAT keeps the universe in order is a world-wide and utterly divorced from selfish con-rations. It is much too wise, cherishes its objects too istently to allow one of them to attain personal privi-s out of Christhood. Under its law he who tries to leveloped spiritual powers for purely selfish ends finds elf bumping his head against a stone wall. The rare physician whose foremost desire is to subjugate the th of the world "in His name" soon becomes am-n's victim. Only that much of the universe is his h he so idealizes as to establish contact with it in uni-l love and wisdom. Conversely, the wealth of the erse is his by law when he becomes consciously a uni-l unit.

The perfect genesis of true wealth and success is in the lehem consciousness, that uncontaminated spirituality hich the universe took ideal form in the mind of God. man was born out of the parent concept; here every ual manifestation is conceived. The birth of any e idea is in manger humility and is attended by co-s and coagents (angels) pledged to work with the t being in its progress. Wise Men of the East (the m to bring about development) are attendant on concept. But it takes a Mary (one with trained and lined powers) to know and be possessed by a Christ (to accept a strongly divine impulse to fulfillment), s it takes a sublimated Jesus to perceive the correlated ty of the universe of which He is a part. The key-of the moment is faith in the future. Then as the t Christmas begins its ascent, believing and unhin-, the newborn finds the way opening to it, a way pre-

pared for higher activity on an increasingly as
scale by the word "Let there be light."

■ ■ THE ONGOER IS as sure to arise from eac
fixion and start his ascent as he is of meeting f
adjustments. Even though the path of ascensio
through the great unknown that lies between o
ceiving ascension's impulse to higher life and its
ment in outer form; even though it is timed at t
hour between doing all possible and awaiting a m
lime outer manifestation. Two important attribu
offer him safe-conduct. The first is spiritual nonres
plasticity to the absolute; for the soul passive to the
of divine will partakes of absolute power, streng
wisdom. The second salutary quality is the ab
make use of the intelligence infused with active ide
he has received. Only the man sufficiently purified
fill the cosmic will, the man strengthened to give
divine purposes, can go forward from here.

The way of such a man is a humble way. E
thanksgiving must be impersonally overshadow
light shed from the next onward step. His rejoi
fulfillment must be dedicated to the universal. P
joy delays and hinders. It is of no consequence w
that Tom Jones, the man, has ascended; but it is
preme importance that Tom Jones, the universa
has fulfilled his cosmic purpose.

The one who reaches this point ceases to "
strate." The loaves and fishes no longer engro
Knowing that in it he has all, the free-flowing Spir
one concern. Likewise, by developing his facult
talents spiritually, he finds that they attract their o
portunities.

These and similar pledges are the only proof n
offer of his fitness for more sublime heights.

■ ■ THE NOW SURE-FOOTED wayfarer recalls th

a wise one "Live neither in the present nor in the future in the eternal." This is the absolute-time concept that valid even beyond the comparatively relative "now." e now is a very important point to the sense-bound per- ality, and future nows cause him great concern. But rnity is a quality of this very moment, as of all future ments. The supply of now's will never fail. It is only allowing one's life to stream along, it is only by riding east of the law, conscious of moment blending purely moment smoothly and without break, that universal on comes, the vision that fits one individual to bring expression greater things than lie within the concep- of lesser thinkers. What the increasingly enlightened grim in Christhood will eventually accomplish through nal consciousness is a most intriguing prospect.

Even now man's path is a path of progressive ascend- e provided he remembers always that the individual is own way, his own Truth, his own light only so long as comparatively little individuality is so merged in the real self (with its infinitely greater way and truth and t) that he forgets himself as a human entity. He there- willingly sacrifices some part of the lesser self on each s to the end that at Easter he may arise and start his towards a more sublime Christmas than he has here- re known.

PRAYER

I do not ask for earthly good,
Fine raiment, fame, or dainty food;
I only ask for inward light
That I may always see aright!

—Anna M. Wirth

SPIRITUAL FREEDO

A deep and abiding consciousness goodness and bounteousness of Go way of escape for those tortured who are reaching for the straws cotics and liquor upon which to lea

BY ELEANOR CL

THERE IS A DEEP and fundamental reason widespread use of narcotics and liquor world today. That reason may be found by ing into the minds of those who rely upon thes stays in time of stress, and it always bears the nam

A deep and abiding consciousness of the goodne bounteousness of God is the way of escape for tho tured souls who are reaching for the straws of na and liquor upon which to lean. Those already a may find their release through a deeper, clearer standing that God is the supply as well as the su that God is love, manifest as peace and plenty a curity. If this is understood, those who are totteri the brink of the abyss of despair may find courag fidence, and strength enough in God to carry through emergencies without any aid from liqu drugs, on past the dark paths, up into the bright leading to freedom and joy.

Not long ago an article written by a doctor wa lished in UNITY, which advocated patience and tol toward sufferers from addictions of this kind, the pleading that these persons were not capable of the est degree of self-control.

Yes, we must have patience unending, patience the perfection of the enslaved one, instead of the ness and vacillation that leads him to give in to fa sire. We must see him as perfectly poised and ba

free. We must have tolerance, yes, but we must w, when we are dealing with the problem, that the real son for the condition is the lack of faith and the pres- e of fear: fear that he cannot stand the strain of an- er's suffering perhaps, fear that he cannot bear his own dens or another's, fear that something dreaded is about ccur—always fear, the lack of faith in God as the der of destinies, the saver of men, the great and loving ner.

When we know that there is nothing to fear, when know that even death is but an awakening into a new a passing through the small door into the realm of experiences, there are no more reasons for stupefying senses with drugs or potions, dulling our sensibilities, gging ourselves into mere animalism, for we know that e is nothing but good in the whole world.

A TRUTH STUDENT had occasion to observe those icted to the use of narcotics for a number of years, ng a term of government service. Most of the people came to her attention were highly sensitive, deeply ginative, and a surprising number were of creative perament and ability, writers, musicians, dancers, some whom had achieved a degree of success; but now all less, enchained by the thing they had believed would them freedom.

One girl told of her worry over her mother's illness. couldn't bear to see her mother suffer. She commenced ng drugs in order to lose consciousness and induce an tural sleep. Her mother had been given the strength vercome her illness, and the thing that she dreaded e everything, death, did not occur; but the girl be- a drug addict, and she had visited numerous hos- s for a cure.

nother girl, who believed her niece to be suffering cancer, could not sleep or eat for several weeks. She ted to the use of morphine in order to be delivered

for a few hours at a time from the fear that seemed destroying her mind and body. After examination specialist it was determined that the niece was n fering from cancer, a few applications of simple and milk poultice removed the trouble, but the au bound for a number of years by the habit contrac this time of despair.

Medicines, cures, material things cannot chan condition that holds the victim of drugs in bonda primarily it is not a physical weakness but a spiritua Their use is an acknowledgment that the mortal able to stand the tests that it has to meet, it is a v escape from sorrows and burdens that seem too he bear. The person resorting to material means h learned to know that God stands the tests for us, tha releases us from sorrows and burdens when there no release, that God is in reality our Father.

■ ■ NOW COMES THE TIME for patience, for tole for the pouring out of divine love and wisdom handling of this condition. Now is the time for fastness on the part of the one who desires to help matter what the seeming helplessness of the huma that we are endeavoring to lift, let us know in ou heart the greatness and goodness of God, know th is the cure, know that He is at this very moment f and releasing, satisfying and making whole the on is in need. Our patience must be with ourselves as as our patient, a truth we may seem very slow in gra Our tolerance must be as wide and as deep as the s

There is only one cure for liquor or drug addi only one answer to the question how to overcome it. answer is to let more of God into our heart, to kno there is no darkness so dark but that the Father c us through, that there is no need so urgent that love cannot supply it, that there is no problem so plicated that infinite wisdom cannot solve it for us.

The expectation, the crossing of the bridge before we e to it, is always much more dreadful than the event f, for if sorrow comes to us or our loved ones, God uriably supplies the love within our heart to heal it. unger comes He supplies the bread. When every hu- thing upon which we have leaned is taken from us, is still there, all that we need and more, sustaining us, ying us through our darkest hour to the break of the day.

When we become conscious of this abiding love of , when it becomes a part of our innermost being and foundation upon which we build our life, we do not false desires or false appetites to conquer. We do have to exercise self-control, for there is no longer "self" to control, just the I AM, the free, perfect, joy- child of God, walking the path of Truth, illumined, ghtened, triumphant!

Giver of All

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Giver of all?

The golden sunshine, vernal air,
Sweet flowers and fruits Thy love declare;
Where harvests ripen, Thou art there,
Giver of All!

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Giver of all!

—Christopher Wordsworth

WE CANNOT HOA SUBSTANCE

According to our consciousness su is continuously and actively bein expression through us in visible m tation . . . Activity in every directi to the point of lively enjoyment i cord with the nature of God su . . . If we would have an idea att pression for us, we must use it.

By Genevieve Courtney M

If ever there was a divine joke played upo surely it is found in the fact that man has bee access to all the spiritual substance there is— to make a universe if he desires—and yet when he amass a supply of it, he finds that it is absolutely sible for him to segregate off for himself any more real wealth than he can keep in active circulatio

Or perhaps man is just trying to have a little fu the cosmic scheme of things. By seeking to tuck some of this inexhaustible substance in a place wh one but himself can reach it and no one but himse his own can use it, man may just think he is playing on the power that created him and made him heir universal substance!

But whoever the jokester is, the joke is still on m cause the substance of God never can be hoarded. activity, circulation, life, a continual free-flowing inherent in substance. There is lavish abundance stance, and man may use as much as he wants; bu particle of it is circulating always, whether in the i

of being or in those objects that appear to be solidi-

As spiritual beings, made out of the God substance forever completely filled with it, manifestly we desire make intelligent use of our inexhaustible resource. en we work with electricity, for example, we consider characteristics of that power and adjust our behavior hem. Every perfect demonstration of it proves that principles of electricity have been accurately applied. larly dealing with substance, we recognize its nature conform to its principles. Because substance is the dation and structure of all things and because ac-, circulation, or life is an inseparable characteristic bstance, we know that it is impossible to stop the free ing of substance into and through any domains or s that are themselves made of this selfsame spiritual rial.

THE VISIBLE EXPRESSION of divine substance that arest in appearance to its inner aspect is that luminous from within which we notice as radiance of counte-e in a spiritual person.

et us suppose that upon noting how unfailingly that nce gives true beauty to the plainest of physical fea-, some manufacturer of beauty products should de-ne to get some of that luminous substance, bottle it ke it to his chemical laboratory, discover its formula, hen manufacture it for the beauticians to use and sell. Such an absurd idea!" you exclaim. "For that light it is called in the Bible, that 'beauty of holiness' is a eal part of the man. That radiant light is a spiritual ation that is inseparably his. Why, can't you see, he is brings forth that beauty!"

verything that we find in our world is just as much anation from us as is that radiant light. According consciousness substance is continuously and actively given expression through us in visible manifestation.

We are substance-filled radiating centers of all t
stance that surrounds us.

"Besides," you continue to reason about the r
"how could any one capture it? Any one can see
comes from within him. But somewhere within
must have an exhaustless supply of this light, for
is more luminous every time I see him. In fact,
actually seen the light of his countenance incr
brilliance."

All of us who are spiritual in thought have nc
activity, the "pouring out" that is characteristic
effulgent, outer appearance of persons in conscic
steadfast association with God. The one who h
radiance shining forth could not keep it to himse
would.

■ ■ SUCH DIFFERENCES in outward appearan
habit are the result of different states of consciousn
completely is circulation an attribute of substance
recognize it not as a quality of its inner nature alon
thoroughly characteristic of every outer expressic
The man of holiness who lives the spiritual life
conceal what he is any more than can the crimin
has organized his life substance into thoughts an
that veil the good. The selfsame substance flows t
and in all. What is outpictured in manifestation d
upon the use that man makes of this substance.

But man's inability to hoard substance may b
more readily in the commonplaces of our daily lif
set aside food, thinking we shall save it. Immediat
form begins to change, though the real substance
it does not, for all the attributes of God are cha
in their nature. The change in form continues tc
fest itself until the food, once so palatable, becon
pleasing to our taste because the form is no longer w
desire. Yet fresh food made of the same substan
satisfy and please us, since it is in accord with the

hat we consider good.
be sure, all forms filled with substance do not show rapid changes in form as food does, yet every form s hoarded, from knowledge to any of the diverse of wealth, like the food goes through similar es at least in its idea form and eventually loses its to yield enjoyment and satisfaction, because any ge whatsoever is contrary to the innate free-flowing of the inner substance.

A MOST NOTABLE instance of man's inability to God substance is given in the Bible in the account of tempt made by the Children of Israel to gather y up more manna than they needed for the day at (Exod. 16). Those who did not obey the directions d as interpreted by Moses, and who gathered up baskets of manna than they could consume, found following day that they could not use it, because d worms and became foul." Through this experi- furthermore, they made a much more important dis-, namely that they did not need to lay any food aside future, because God's substance was there in abun- for them to use every day.

ut people do hoard," you declare. Remember that speaking of God substance, not the outer evidences substance that are fashioned by the individual con- ess. Most people still regard that which is visible only substance, since they do not understand about stence of this universal substance that is the basis amework of everything. However ignorance or dge of the principle of continuing circulation does ect its universal activity, therefore every one who it by attempting to bring about stagnation in ce experiences a similar stagnation in health of nind, or affairs.

instances are legion of people who have hoarded in some form, only to find after they have accumu-

lated a great deal of it that life has become a b
cause of it, or that impaired health or infirmity
vented them from enjoying it.

■ ■ ACTIVITY IN EVERY direction even to the
lively enjoyment is in accord with the nature of
stance. Because of the unity of substance ever
at repression or stagnation brings its reflected
sult in kind. When the form of some good th
attempting to hoard changes into a form that is
satisfying, we are not being punished for the vic
the principle of circulation, nor is there any
pardon. We are simply experiencing the unive
this attribute of substance. We are in substanc
is freely filled with it. Substance is continually
pletely filling every idea that is placed in it with
lating light; therefore when a hoarding idea is pl
that hoarding idea is objectified in every depar
our living. Conversely, when a liberating idea is
substance—such as the feeling of joy followe
joyous outpouring of thanks, or the whole-soule
sion of divine love expressed through service ar
offering—we find that it has a free-flowing exp
our body, mind, and affairs.

The evidences of the hoarding attitude are
ticeable in bodily conditions. To metaphysicians,
and selfishness are practically synonymous. Selfi
any form tends to show up in body and affairs a
and solidification. In the body we thus find hoa
sires being outpictured in forms of congestion a
ening. Love, harmony, joy, and freedom, follow
active exercise of these attributes in all one's thou
contacts, will put one in harmony with the perpe
flowingness of good.

■ ■ HOWEVER, MONEY and material posses
not the only forms of substance that people try

keep within their hearts the accumulated wounds spirit, the apparent slights to proffered love, the es, the discontents, the griefs of a lifetime, the parch- feriority beliefs, and the unsatisfied longings of the These hoarded forms of thought that have bred rms of sorrow and dissatisfaction should never have entertained, but should have been permitted free ge out of the mind by that free-flowing tide of good universal in its presence and action.

t long ago a woman was telling me in detail of an t that occurred when she and her husband were in o. Her husband went to call on two old school who had married and were living there, but he had o thoughtless and inconsiderate as to say nothing the call to his wife until after he had made it and idently enjoyed it. For these and other reasons her s were hurt. So realistic was her recital that she y shed a few tears.

inking a change of subject might clear the atmos- I inquired, "How did you enjoy the fair?"

looked at me in surprise, then remarked mourn- 'Why, we didn't go. We never went to Chicago t one time—thirty years ago."

IN ORDER THAT those who would hoard darkness presence of eternal light should be able to sustain as that hurt in the mind, it has been necessary for o build and rebuild these forms again and again ng to the same or a worse mental pattern. The l things that caused the hurt feelings have long ago vept away in the free-flowing flood of light that antly lighting the darkness, but the hurts are cher- Sick and poverty-stricken people are devotedly the same old ideas of disease and lack, hence sub- ontinues to be manifest for them according to their e of adversity. Why not "let the dead past bury "? Those things which we do not desire to sus-

tain, let us let go of them, and they will go b formlessness out of which they came.

This formlessness which is characteristic of counts for our inability to hoard the one univ stance.

We get ideas; they are our mental and spir Can we save them in the exact form in which into consciousness any more easily than we can food? No, the principle of free-flowingness w saturates and constantly pours through them, a ually the form or idea changes so that one of t happen to it. Either our substance-filled idea into formlessness, the original state of substa grows larger as we sustain it in consciousness, b it, expand it, combine it with other ideas. Th follows that if we would have an idea attain for us, we must use it.

■ ■ SEVERAL YEARS AGO a man working in told me that he had the idea of an arrangemen the soil might be heated electrically. As we lived i tainous region where the growing season is very as we had an abundant supply of cost-free ele urged him to go to work upon it. But beyond g idea and recounting it to me, I am sure he di more with it. When last I heard of the man he ing a most difficult time financially.

As one of the striking coincidences of life, I the very day that I last heard news of my old read in a city daily a full-page account of succ perimentation in soil-warming by electricity. coverer of the process had installed his simple the gardens of practically every large truck gr commercial florist in one of the larger States of t

Through disuse many fine creative ideas th help us and the world immeasurably are disso into formless substance. But when we begin

e co-operate in the free-flowing activity of sub-
The more we use it the more it expands, and the
eely is our supply of good manifested through us.
nen an idea of good comes, many people discard it
e they cannot see the way to its fulfillment. Rarely
see anything in its entirety when we first consider it.
l creative thought works in a free-flowing way, for
as are substance filled and therefore contain within
"the divine content" that makes expansion and ful-
t possible.

AUTHOR, ARTIST, architect, musician, engineer, par-
siness or professional man, teacher—any one—may
ideas, which are constantly welling up from deep
him, or he may toy with them in futile but pleasant
ams accompanied by the lament that his life is of
alue to himself or others. If he uses the ideas, he
alize that every thought that comes out of the heart
tance-filled; therefore it contains as its center and
all the wealth of the universe. Because the uni-
substance fills it, it contains all that is needed for its
tion. Because he has correctly apprehended the free-
nature of substance and is consciously aware that
stance of God is seeking expression through him,
find that the command "Freely ye received, freely
revealed to him with new meaning in the expanded
Truth. When he freely co-operates with the Truth
revealed, conceives and cherishes new measures
l, his problems of health and supply will dissolve
rmlessness as the active good becomes manifest.
us make bold application of this idea of circula-
consciously expand the thought as we notice it in
tation around us. Nature does not hoard, but
s in a most prodigal manner. Water that does not
omes impure, air without circulation becomes foul,
without circulation causes depressions, the body
circulation disintegrates.

■ ■ IN CO-OPERATING with this principle of
let us remain aware that an inner realization o
flowing light of substance that clears the darki
unfailingly precede mental or physical activity.
seeks expression from within outward, and as s
ings we comply with Principle.

The Truth thoughts that are revealed to us
use, although by neglecting them many of us l
turn to formlessness, while still others use the
the stuff of their daydreams. Consequently nei
manifests in expression any more pleasing aspe
substance than if it had never encountered Trut

All of us who desire with sincere consecratio
good that is good for something" consciously
co-operate in the activity in substance. We enc
coming of the inspirational idea by meditatin
and we allow it free circulation through consciou
follow up its realization with joyful practice. Si
ing, stoppage, repression, stagnation are contrary
ture of God substance, we express freely, gladly
continuously, the fine inspirations of God tha
stantly flowing through everything, pouring thr
strong, steady stream of dazzling light. Therefo
and we do have not merely life, but life that in
tion is wholly Truth, that is pure God substan
fully revealed as God's own good.

EDITOR'S NOTE—This is the third of eight articles by G
Courtney Maurer. The fourth will appear in Augus

EMERSON SAID: *Jesus Christ belonged to the true*
prophets. He saw with open eye the mystery
soul. Drawn by its severe harmony, ravished u
beauty, He lived in it, and had His being there.
in all history He estimated the greatness of man.
man was true to what is in you and me

TODAY

By Grace Noll Crowell

I God's voice upon the wind today,
I Him speaking through the song of birds;
'early, plainly, through the silver rain,
! His words.

God's face upon a flower today,
Him moving on the hills, and oh,
lked upon the water of the stream—
! I know!

' God's voice, I saw His shining face;
ke to me; He moved along the land.
d through all the beauty of the day,
uched His hand.

THE MAKING O
OUR BIBLE

Through the new discoveries o
the cosmic ray, of atomic ener
vision God speaks to us today
spoke to Adam, Abraham, an
terms that they understood . . .
itual development as measured
tude toward both God and ma
toward a higher degree of divi

BY ELLEN A. REY

PUBLISHERS AND BOOKSELLERS continue to each year that the Bible is the "best selle people who regard the Book as merely a ing collection of historical episodes, myths, and but archaic poetry do not understand this contin larity, because many other old literary collec been entirely forgotten or are merely preserve in museums.

To those of us, however, who have found in a way of life the great implication back of it value and use is plain. In its pages we find a record of man's search for God over thousand and the miraculous evidence of His care and during this long journey of spiritual attainm guidance assumes various forms and is differe preted at different levels of civilization and sp velopment. This adaptability of the Scriptures t and to all conditions is one of the proofs of the of its pages.

Many people believe that the Bible has isted in its present form. They believe in its

n just as it is found in the Authorized (King Version and state that the final revelation has al- been made. By thus ignoring the progressive illu- on brought to us from many widely divergent quar- ne pathway may perhaps be made simpler, but in ind acceptance we do not so actively participate in at spiritual ongoing of the race. For man's grow- nprehension of the Bible, as well as the content of ok itself, is the result of prolonged evolutionary es. Every discovery in the field of science, litera- r art has given us new knowledge and new tech- that have not only enhanced our physical welfare, ve also extended our spiritual understanding.

ong the great sources from which our deeper com- sion of the Bible has developed are, first, the papyri ces. These are long-buried manuscripts that have ound to contain fragments of the Old and New ents and unpublished gospels, together with letters, old accounts, and commercial papers that have light on the language and customs of Biblical The information in these historical papers has ne of the means by which the date of writing of the books of the Bible has been determined. Some of ncient manuscripts contain sayings of Jesus that t been known before but that can easily be ascribed on account of their spiritual quality. Thus in "The yings of Jesus" we find statements like this: ver there are two, they are not without God, and r there is one alone, I say I am with him. Raise ne and there thou shalt find Me; cleave the rock te I am."

ANOTHER IMPORTANT SOURCE of a better under- of the Bible is the improved scholarship of our nvestigators in many languages have analyzed and d these ancient Biblical fragments one with an- d found that they contain material variations from

the existing translations that we call our B
critical studies and investigations have revea
the derivation of words, in meanings, in cho
nyms, in punctuation and versification owing
transcriptions and mistranslations. In the ne
of the Bible such as those of Moffatt, Wey
Goodspeed, and in the America Revised Versi
these textual errors have been corrected. Th
ever, that these translators do not entirely ag
rendition of some of the passages in dispute i
need for still more accurate research in orc
exact meaning of some of the teachings ma
stood. The wonder of it consists not merely i
knowledge that has been brought to us, but in
during the long centuries in which the Bible w
under the vicissitudes of changing civilizatio
passage of time, the important truth of ma
freedom by unity with God remained uncha
teaching of oneness with a great power perm
universe has continually developed a dynamic
has been manifest in man's dominion over exte
regardless of the age or condition.

■ ■ THE IDEA OF GOD'S protecting care, fo
is not affected by the new rendition of the wo
in the story of Elijah recorded in I Kings 17
original Hebrew the word translated ravens i
as the word for Arabs, who were men, native
in Judah. These men, not the birds, fed E
spiritual power of the Lord's prayer is only em
the new translation of the passage "Give us t
daily bread" into "Give us today our to-morro
which is a more accurate rendition of the orig

The motion picture "The Human Advent
by Dr. James Breasted, shows in a spectacul
tireless work of archeologists and other scientis
ing long-buried cities and in revealing to us so

ure and of the art and customs of the people. The
Dr. Breasted in Egypt and Palestine, that directed
arter in the tomb of Tutankhamen, the uncovering
ssor Wooley of the ancient city Ur of the Chaldees
a few of the wonderful enterprises that have
new light on the people and scenes of Biblical
We have learned the location of ancient Capernaum
er cities in Palestine, Egypt, and Mesopotamia, and
fairly accurate picture of the life of the people who
d these places.
se great scientific undertakings have done more
rely reveal lost cities. Their work has increased
h in the Bible, tending to substantiate its portrayal
ge-long struggle of the Hebrews through an era
materialism, in which their manlike God ruled, to
eption of that the Master gave us when He said,
Spirit."

MANY HISTORICAL EPISODES recorded in the Bible
en corroborated. For example, in the alluvial soil
Tigris and Euphrates valleys expeditions from the
ity of Pennsylvania have found relics of a civiliza-
ore the time of Abraham. The evidence is plain
ocality that this early civilization was overwhelmed
od, because only by water could there have been
d a layer of clay that separates the remains of two
ons. The story of the Deluge in the Bible is
e not a legend but a fact in history, notwithstand-
skepticism induced by the discovery in 1853 near
f ancient Nineveh of several inscribed clay tablets
ntained Babylonian myths resembling the Biblical
f the creation and the Deluge.
discoveries when studied by superficial scholars
to the placing of the early Biblical stories in the
egory as that of the folklore that all primitive
ave employed as a background for their culture.
resemblance however between certain parts of

these pagan myths and the Biblical stories c
a remote starting point common to both. Tl
tray the urge to perpetuate vital episodes in
ing. The Scriptural stories spiritualize these
conceive of the power operating through them
who always utilizes the existing elements in m
ment to promote his spiritual unfoldment.
new discoveries of light, of the cosmic ray, c
ergy, of television He speaks to us today just
to Adam, Abraham, and Noah in terms that
stood.

■ ■ AS A RESULT OF THIS combined work of
the scientist, the archælogist, and the explo
beginning to realize something of the remark
of the Bible. The Old Testament alone w
thousand years in the making, for it grew out
Bible made up of stories, tales, and historie
passed around by word of mouth on the par
prophets, elders, and teachers. These oral ac
later taken down in ancient Hebrew by scribes
on skin or papyrus. The scribes made mistake
secretaries of today, but on the whole they pro
the stories mainly as we have them because
vitally ingrained in the rites and ceremonies of
The early translations of these first written
gave rise to the Syriac versions, the Egyptian,
other versions. In 1525 Tyndale brought o
English printed New Testament, and after
translations were made before the Authorized
King James appeared in 1611.

One of the results of the historical and liter
ancient documents is the establishment of a
nology for the books of the Bible. Thus Dr. E
speed and other scholars state that the Boo
was the first of the Old Testament books to
and Genesis the seventeenth in order of the wr

irst written book of the New Testament, accord-
e new chronology, was composed of the letters
hessalonians, which were written by Paul about
lle of the first century. With these letters, ac-
to Goodspeed, Paul began Christian literature,
e with his other letters constitute about one fifth
e New Testament writings.

first Gospel to be written was Mark's gospel. He
r's interpreter and had memorized many of the
ngs of Jesus with which Peter had aroused the
ristians. These statements were written down
about 70 A. D. and became the basis of the other
with their more detailed accounts of the life of

ast of the new Testament books to be organized
n form were the letters of Timothy and Titus.
k of Revelations was written about 64 A. D.,
rs before the letter to the Hebrews, the letters of
l James, and the Gospel of John.

WHEN WE SAY THAT the Bible reveals an evolu-
evelopment of ideals, of ethics, of religion from
st experience through those recorded in the New
it, we do not mean that this curve has always
ard. On the contrary, we realize when we read
Testament, with its primitive episodes and its
tic conception of God, that there were many ir-
es and many deep valleys of degradation. But
e also unexpected mounts of high spiritual vision.
the writers of the New Testament did not dis-
Old Testament, though the law of the new dispen-
love was constantly emphasized by the Master.
e whole, however, man's spiritual development
red by his attitude toward both God and his
as been toward a higher degree of divine insight.
tives are being emphasized and less emphasis is
ed on externalities and mere form. A universal

God of love has been recognized and attem
embody His law, as taught by Jesus, in ever
A great depression in the curve of man's spiri
was made by the World War. Let us expect a
past, an equally great rise of spiritual vision.

When all that the scientists and scholars
ered about the Bible is assembled, we have lea
deal. Yet all this work has only skimmed
The incomparable value of the Bible depen
appropriation by each of us in a way peculiar
It satisfies the deep longings of our spiritual
inspires us to transcend our own limitations
sources of power that we did not before susp

■ ■ THE VAST SYMBOLISM utilized by the o
and employed by Jesus, master of the parable,
field for continued study and revelation. In t
cent field of spiritual investigation we are enc
one of the sayings of Jesus found in one o
codices, "Jesus saith: Let not him who seeks ce
until he find, and when he finds, he shall be
astonished he shall reach the kingdom, and hav
the kingdom he shall find rest."

It is this attitude of anticipation that produc
growth. By the expectancy of increasingly g
mination we are beginning to dissipate the clo
terialism and glimpse the great source of ligh
more clearly.

HENRY DRUMMOND SAID: *Nor is Paul alone in
out love as the supreme good. The three ma
Christianity are agreed about it. Peter says, "A
things, have fervent love among yourselves."
all things. And John goes further, "God i*

E FREEING WER

There is a spiritual action and reaction between man and his Creator that is both the cause and effect of everything that touches the life of man . . . Thought is the essence, the impulse, and the energy that externalizes all form . . . Divine love is the most powerful force in the universe, and dissolves everything that is not of itself.

By Olivia Whitmore

IE "FATHER'S HOUSE" are health and happiness, es and power. Many of us continue to struggle ıe, wasting our energies, contending with debt, limitation, when we might claim our inherit- have peace and plenty. This is not fantasy. act that countless numbers of men and women re are proving daily.

is a spiritual action and reaction between man reator that is both the cause and effect of every- t touches the life of man. This creative action ually finding expression in the condition of our ır finances, and our environment. Though we realize it, every conscious thought is a creation. al scientists are recognizing the fact that there source of energy. A young scientist of England cquired fame when he stated his new atomic He set down the idea that "there is only one tal kind of particle in nature."

ight well have gone a step further and recog- fundamental particle as the condensation of

primal energy into substance (known in physical scien as the electron) out of which all form is externalize This eternal energy fills all space at all times. It is a powerful, and through the great loving law of attracti is ever responsive to thought for every creative purpo

"Principle" is perhaps a more inclusive term f the absolute than is God. However, they are synonymou The scientific definition of Principle is "that which creat governs, constitutes, sustains, and contains all." The five words aptly apply to Principle, because out of flows naturally all the lesser principles and laws gover ing all life and creation.

We send our children to school and to institutions higher learning to educate the mind. There is howev little or nothing in the curriculum of any of these stitutions that touches upon Principle, the universal cr tive life Principle. Because Principle is the source all inspiration and all true learning it is the open d to successful living. Is it any wonder, then, that th sands of college graduates are having great difficulty adjusting their lives to conditions as they find them the world today?

If these boys and girls had been taught that the po of the living Spirit, almighty, lives in each one of the that it is their Father's good pleasure to give them kingdom; that the universal creative life Principle atta expression of its personal qualities through the fulf ment of their desires and ambitions, and is ever resp sive to the directing power of their thoughts, then th young people would go out equipped for the victori life.

■ ■ IS IT REASONABLE to suppose that God wo create man in His image and likeness only to aband him to the chance of circumstance? No. God's w is complete and perfect. Every son of God has the sa rich heritage. Implanted in every human being is t

eative power that is the Father in him. It is his means
contact with the universal creative life Spirit that is
e source and substance of all creation for all time.

Man's thought life is reflected in all his experiences.
/hatever his conception of God is, that God becomes to
m. The Bible tells us that God is good, and that God
life. We should therefore feel with all the force of
ır being that life is essentially good. God being al-
ighty, it follows that all might and power is on the
le of good.

Life yields us returns in proportion to what we put
o it. Because life is Spirit, this "putting" is done
ough our thought processes. All activity and increase
ıst come from within. It must be born in our thought
fore it can find expression in our experience.

If life is not yielding us richly of all its good gifts,
should go to the seat of the trouble. There we should
root and cast out every fearful, anxious thought, every
ught of lack and limitation, as well as all thoughts
malice. For these are the thoughts that impoverish
life, suppress inspiration, and kill our best efforts,
reby greatly lessening our chances for advancement.
ese are the thoughts that bring unhappy and undesir-
e conditions into our life. When we learn to use
creative power of our thoughts to good purpose, we
experience only desirable things.

▪ SPIRIT IS LIFE. Nothing ever came into manifes-
on prior to the thought of it. Thought is the essence,
impulse, and the energy that externalizes all form.
en we grasp this great fundamental truth and begin to
upon it, we shall find freedom from the bondage of
and limitation.

The ordinary material things in this busy world are
sufficient to meet the needs of mankind. It was
er intended that man should live by the sweat of his
v, striving against almost hopeless odds, and chained

to an endless routine from which there might seem release. This is the Adam man.

The man who is aware of his divinity turns for spiration to the God power within himself, the livi Spirit almighty. Through affirmative prayer and fai he draws upon this inherent creative power for the f fillment of his desires.

This may sound very simple. It is. It is so simp in fact, that many miss the point by striving too ha All we need to do is to "be still, and know"; to kn that before we call we are answered. Jesus' admonit is "Seek ye first his kingdom, and his righteousne and all these things shall be added unto you." Ag Jesus said, "The kingdom of God is within you." Wh shall we seek the kingdom but within? We should to realize in ourselves the life essence that is the qu ening power that externalizes every thing and condit that has to do with our life. We should remember t it is our Father's good pleasure to give us the kingd How else could He give the kingdom to every one cept by making each of us the energizing center of own universe? We become such a center through inherent creative power of our thought, for thought c not be divorced from its creative power.

▪ ▪ ALL OUR LIMITATIONS can be traced to the re action of the law of Spirit when through ignorance indifference we put ourselves in opposition to it. Th fore if we would avoid the pitfalls of this greatest of gifts to mankind, we should control our thoughts.

If to think is to create, nothing but our own thou can hold us in bondage to undesirable conditions and cumstances. The much quoted "As he thinketh in heart, so *is* he" is the most comprehensive statemen the true status of man that can be given. It co every phase of his experience and characterizes the himself.

You will note that it is "as he thinketh in his heart" hat makes him what he is. Bound up in these immortal ords is the secret of successful demonstration. It is ot the forced, superficial thought, determinedly held in he hope of creating better conditions that does the work. 'hought is Spirit, and it must be whole; it must spring om the heart or center of our being, which is the eative power in us. That chaotic, undesirable condi- ons find expression in our experience is largely due the depressing effect of worried and anxious think- g. In other words, it is the way we feel about what e think that colors the manifestation, because creative ower is subjective power, subject to the feeling thought man.

We know that wrong conditions are but the effects oduced by our wrong attitude of mind, and that by anging our conscious thinking we can change these nditions. We know also that man is greater than y thing or condition. In the knowledge that they have permanency, but will "disappear into outer darkness om whence they came," we should then be able to ny the reality of wrong conditions. This transcendent ought gives us mastery over things and conditions.

■ THE MASTER SAID, "I came that they may have e, and may have *it* abundantly." Spirit is life. If we uld have more abundant life we should enter into spirit of life, by thinking life, health, happiness, pros- ity, and harmony. We should think of the desirable ngs that make life more worth while, and think life o them. By the operation of the law of attraction se things will enter into our experience as living forces t make for more abundant life.

We should always remember that the Spirit of life n us, is us, and is a wellspring of life awaiting our ught to call it into action. The joy of living is to the thrill of the living Spirit within that says, "With

God all things are possible" and "I and the Fat
are one." The man who does this is learning to l
beyond appearances into the realm of reality where
purpose merges with the purpose of universal life Sp
and where his ideals and ambitions are brought to fruit

No man can fail who has a vital realization of
sonship; who relies upon his inherent God power
make the way. His present employment or occupa
becomes a pleasure when he knows it to be a stepp
stone to the realization of his ambitions; when he is
sured that by putting his best efforts into this work
will speed the progress to his goal. Asking the Fa
within for inspiration and guidance, he will find him
moving in the direction of accomplishment, if moven
on his part is necessary.

■ ■ WE NEED NOT WAIT until our faith or underst
ing is more perfect, because it is only by using the kn
edge we now possess that we unfold a greater knowl
and power for further use. "Not that we are suffic
for ourselves, to account anything as from oursel
but our sufficiency is from God." "The Father abi
in me doeth his works."

The power to remake our life is in the wor
thought, but no one can do this for us. Each of us r
work out his own salvation. Therefore we should
resisting; cease our struggles against conditions and thi
loose them and let them go; then proceed to co-ope
with Spirit by letting our good thoughts go out, a
with feeling, to create new and better conditions. W
our thoughts and desires are in harmony with the lifev
tendency of the creative spirit, we afford it a cente
operation through which it finds expression of its
sonal qualities in the expansion and betterment of
environment.

We must let the joyous feeling of being truly
perous flood our consciousness, withdrawing our tho

s much as is possible from the negative side of present rcumstances, while we live in the spirit of prosperity. his expansion from the center of our being, where cir- mstances are made, will in harmony with the law f growth becomes manifest through us in vastly im- oved conditions.

■ WE MUST LET our expectant attitude find expres- on in *"Father, I thank Thee that I am filled with plenty."* ach of us is a son and our expectancy is in the Father, hose rightful heir we are. Let us learn to think of e Father as a living presence to whom we may talk the following manner: "Father, I thank Thee that am succeeding in this business, this undertaking, that l of my affairs are prospering. I see activity and pros- rity everywhere."

Every time old anxious thoughts try to gain entrance, us return to our affirmations, and talk to the Father til peace and confidence are restored. It is in this silent mmunion with the Father that we grow in conscious- ss of our oneness with Him, and our faith in ourselves strengthened because of our faith in God. It matters t how hopeless the present outlook may appear to be, are no longer bound by appearances, for in the tran- ndency of our thoughts we are creating a new environ- nt. Ours is the "liberty of the glory of the children God."

The Spirit within is our life and the life of all that tains to us, through the creative power inherent in ught. Realizing this, we readily see that this is the y in which "God . . . giveth the increase." "Success d prosperity come not to us, but through us." They st be nurtured in our thought if ever we are to ex- ience these desirable conditions.

■ "LOVE WORKETH no ill to his neighbor: love there- e is the fulfillment of the law." In our conscious use

of the creative power we must observe this one condit
that we work no ill to our neighbor. Our cause n
be for the good of all, because it is through the g
law of attraction that our desires find fulfillment;
love is attraction. Love is that infinite power which
no equal. It is the Christ principle within each individ
To realize the freeing power of divine love in our
life, let us affirm with our last waking thoughts, *"Di
love now dissolves and dissipates every wrong condi
in my mind, body, and affairs. Divine love is the
powerful force in the universe, and dissolves everyth
that is not of itself!"*

Let any man set up the kingdom of God in his
consciousness and he becomes the master of his own
All things are possible to him who takes the Fathe
his silent partner.

Woman's Work

Bending down low over soft sleeping faces;
Washing and kissing and loving them all;
Teaching them fine little courteous graces;
Building up memories for them to recall;
Making them laugh at the end of each tumble;
Giving them rest, thus preserving their poise;
Helping them never to fret or to grumble;
Keeping up spirits while toning down noise;
Soothing hurt feelings, yet fixing no blame;
Planning a pleasure where duty must lurk;
Making them sportsmen in life's every game;
Forming true humans—and that's woman's wo

—Louise Comes Reeve

THIS IS ENOUGH

By Jewell Hollis

is enough that I have seen the sun
Slip down behind the hills, a golden ball,
o rise in splendor each succeeding day:
I need no other proof if this were all.

nough for me that I have watched the moon,
The stars, the seasons as they come and go,
e day for work, the night for restful sleep;
Who but a loving God could plan things so?

is is enough, the miracle of birth,
The growing seeds that push up through the sod,
e inner voice that stills cold reason's doubts:
I need no other proof there is a God.

Sunday Lessons

These lessons point out the symbology of the Bible and i terpret it according to the Unity teaching. We believe that thorough study of the Unity Sunday lessons will amply rep any student. Study with an open mind, and Truth itself w convince you. Bible text is taken from the American Standa Version of the Bible, copyright, 1929, by the Internation Council of Religious Education, and is used by permissio

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Lesson 1
July 7, 1935
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UNITY SUBJECT—*The Evolutionary*
INTERNATIONAL SUBJECT—*Moses, Le and Lawgiver.*—Exod. 24:3-8, 1

3. And Moses came and told the people all the wor Jehovah, and all the ordinances: and all the people ans with one voice, and said, All the words which Jehovah spoken will we do.

4. And Moses wrote all the words of Jehovah, and ro early in the morning, and builded an altar under the mount twelve pillars, according to the twelve tribes of Israel.

5. And he sent young men of the children of Israel, offered burnt-offerings, and sacrificed peace-offerings of oxer Jehovah.

6. And Moses took half of the blood, and put it in b and half of the blood he sprinkled on the altar.

7. And he took the book of the covenant, and read i audience of the people: and they said, All that Jehovah spoken will we do, and be obedient.

8. And Moses took the blood, and sprinkled it on the p and said, Behold the blood of the covenant, which Jehovah made with you concerning all these words.

12. And Jehovah said unto Moses, Come up to me in mount, and be there: and I will give thee the tables of and the law and the commandment, which I have written thou mayest teach them.

13. And Moses rose up, and Joshua his minister: and went up into the mount of God.

14. And he said unto the elders, Tarry ye here for us, we come again unto you: and, behold, Aaron and Hur are you; whosoever hath a cause, let him come near unto them

15. And Moses went up into the mount, and the cloud covred the mount.

16. And the glory of Jehovah abode upon mount Sinai, and he cloud covered it six days: and the seventh day he called nto Moses out of the midst of the cloud.

17. And the appearance of the glory of Jehovah was like evouring fire on the top of the mount in the eyes of the chilren of Israel.

18. And Moses entered into the midst of the cloud, and ent up into the mount: and Moses was in the mount forty ays and forty nights.

GOLDEN TEXT—*Blessed is the nation whose God is ehovah.*—Psalms 33:12a.

SILENT PRAYER—*I bless my thoughts by keeping them harmony with the divine law.*

The name Moses means "drawing forth" or "extracting" from the water. It symbolizes the progressive "drawing-out" process that works from within outward. This rocess brings into evidence the evolutionary law, the upard trend of all things.

The work of Moses is a symbol of man's evolution om the natural mind to the spiritual mind. The train- g of the natural mind is begun in infancy. A cry—mbol of negation, of something wrong—brings immeate attention, hence the child learns to cry in order to t its desires satisfied. The growing youth learns to lp himself to what he wants, and as he does so the habit crying is dropped and forgotten. He no longer dends upon the sympathy and compassion of his elders order to gain his way. His way, unless his training has en wise and thorough and has been begun early, is that the natural man. His aim is his own pleasure and ofit, which he calls living his own life. The focal point all his aspirations is the self.

The natural man is ignorant of the spiritual law, but can be enlightened in this regard. He can be lifted of the negation of the self into the domain of cre-

ative thinking and living. Moses, the progressive pro
of mind, lifts up a standard for all who submit themse
to his guidance, so that those who were once captive
sense (slaves in Egypt) are led out into a larger con
tion of life. "And Moses came and told the people
the words of Jehovah, and all the ordinances."

The first requirement for the orientation of the
from the chaos of the natural or outer mind to the ord
state of the inner or spiritual mind is a willingnes
accept and follow the latter in all one's ways. Th
ways are not mental habits only, for since the mind
trols the body and affairs of man, the rule of the hi
law must extend to them also. Mind, soul, body,
affairs, all must come into obedience to the progre
ideal. "All the people answered with one voice, and
All the words which Jehovah hath spoken will we

Organic evolution is studied today by observing
istent forms, noting their reaction to environment,
comparing them with the fossilized forms of prev
ages of the earth's history. Biologists have found
complete absence of light results not only in the bl
ness of animals but in the absence of eyes, and
although the young of blind fish and certain crustac
have eyes, by maturity these organs have entirely d
peared. Reasoning by analogy, it is evident that by v
of his divine origin man is an individual endowed
the gift of discernment and understanding, and that
less he chooses to turn toward the Christ light shi
at the center of his being, he may remain incapabl
seeing with the clear vision of Divine Mind. But v
he turns his attention to the light his vision begi
once to evolve, and he writes the heading of a new ch
in his development. "And Moses wrote all the w
of Jehovah, and rose up early in the morning, and bui
an altar under the mount, and twelve pillars." The
lution of man's twelve faculties is written in his m
and spiritual growth down the centuries, as his

story is written in the buried bones and potsherds of her ages.

The "altar under the mount" is man's deepening sense reverence for the Infinite that comes as his understand- g of life and the universe broadens and enlarges. He ilds this altar anew in every age after the pattern of s ideal of the Highest. Metaphysically the altar also presents the place in consciousness where man is will- g to give up the lower for the higher, the personal for e impersonal, the animal for the spiritual. The Chil- en of Israel symbolize the religious thoughts of man, d the "young men" his dawning conceptions of a arer grasp of Truth.

The refining process that is constantly going on in ysical nature is evident on other planes also. This ocess is pictured dimly by the offering of sacrifices to ovah. The burnt offerings and peace offerings of en typify the sense perceptions that are surrendered the call of Truth. The blood sprinkled half on the ar and half on the people expresses a spiritual prin- le, the covenant of Jehovah with His people, or the mise of redemption, provided that principle is recog- ed and acted upon.

The trend of physical evolution is from the simple m to the complex. Spiritual evolution reveals a paral- movement in that it bears man up from primary faith God as an exalted personality to the understanding Him as Spirit, and of man as his spiritual image and ness. To become grounded in the divine law and e to teach its principles to others, man must realize d consciousness. "Come up to me into the mount, be there." To abide consciously in the Spirit of truth o make the divine law one's own. Merely to be in mount (the place or state of high aspiration toward things of Spirit) is to gain sure understanding of ier Truth than one has yet known. "And I will give the tables of stone, and the law and the command-

ment, which I have written, that thou mayest teach th

The process of spiritual evolution is perfected thr the agency of the I AM. "And Moses rose up, and Jo his minister." The word Joshua means "Jah is sav or "I AM," and the fact that Moses took Joshua with up the mount shows that the exaltation of the I A necessary to man's spiritual development. In the gr of physical organisms diet is a deciding factor. larvae that are given a special diet of bee milk conta a high percentage of nitrogen develop into queen whereas the larvae that receive less nitrogen develop workers. Man's mind also shows a spiritual or a ma bent according to what it feeds upon. The spir mindedness that is life and peace comes from thi spiritual thoughts and living up to them in active This it is to follow the path of spiritual evolution.

QUESTIONS

1. What does the name Moses symbolize?
2. Describe the significance of Moses' work with the dren of Israel.
3. Explain the part played by obedience in spiritual evo
4. Give the symbolism of the blood sprinkled on th and on the people.

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Lesson 2 UNITY SUBJECT—*The Healing Pow*
July 14, 1935 *Love.*

\+ + INTERNATIONAL SUBJECT—*Naom Woman of Faith and Courage.*—Ruth 1:14:22; 4:

14. And they lifted up their voice, and wept again Orpah kissed her mother-in-law; but Ruth clave unto her.
15. And she said, Behold, thy sister-in-law is gone bac her people, and unto her god: return thou after thy sister-
16. And Ruth said, Entreat me not to leave thee, and turn from following after thee, for whither thou goest, go; and where thou lodgest, I will lodge; thy people sh my people, and thy God my God;
17. Where thou diest, will I die, and there will I be b Jehovah do so to me, and more also, if aught but death pa and me.

18. And when she saw that she was stedfastly minded to go ith her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. And came to pass, when they were come to Beth-lehem, that all the ty was moved about them, and *the women* said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me ara: for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home ain empty; why call ye me Naomi, seeing Jehovah hath testi- d against me, and the Almighty hath afflicted me?

22. So Naomi returned, and Ruth the Moabitess, her daugh- r-in-law, with her, who returned out of the country of Moab: d they came to Beth-lehem in the beginning of barley harvest.

14. And the women said unto Naomi, Blessed be Jehovah, o hath not left thee this day without a near kinsman; and let his me be famous in Israel.

15. And he shall be unto thee a restorer of life, and a urisher of thine old age; for thy daughter-in-law, who loveth ee, who is better to thee than seven sons, hath borne him.

16. And Naomi took the child, and laid it in her bosom, d became nurse unto it.

17. And the women her neighbors gave it a name, saying, ere is a son born to Naomi; and they called his name Obed: is the father of Jesse, the father of David.

GOLDEN TEXT—*A woman that feareth Jehovah, she all be praised.*—Prov. 31:30.

SILENT PRAYER—*Divine love, now active in me, uches with living power every experience that comes me.*

Two soul qualities are considered in the lesson for lay. Naomi (the winsome one) represents the soul t in the face of apparent lack experiences hardship as result of turning to the resources of sense rather than God. Ruth (rose of Moab) is a symbol of the love of natural soul for the things of God.

When famine began in and around Bethlehem, Naomi h her family emigrated to a foreign land, where she ained until her husband and both sons died. Moab,

the country in which she lived during the fami
Canaan, signifies the body and the most external
tions of life. When the soul turns to these and tr
sustain itself by them, it loses all it has held most
Love alone remains to it, because love is of the ve
sence of the soul's nature, and cannot be separated fr

When youthful freshness (Orpah) is gone, th
expects love to follow. But the love of the natura
for God and the things of Spirit (Ruth) is not depe
upon mere physical youth and beauty. It has a
experience of beauty, namely the beauty that springs
loyalty and devotion.

"And Ruth said, Entreat me not to leave thee, a
return from following after thee; for whither thou
I will go; and where thou lodgest, I will lodge; th
ple shall be my people, and thy God my God."

The soul attributes of faith and courage reach
hardiest growth in the atmosphere of love. He in
the love of God and the things of God is well deve
comes sooner or later to the abiding place of sub
(Bethlehem). He may have allowed his experien
embitter him to such a degree that he cannot posses
self of substance immediately. Naomi asked he
neighbors to call her Mara, because she felt that h
in life had been unusually bitter. The untutored
looks to God as the author of all that comes upon i
as well as good, and Naomi did not consider that sh
departed from God in going to live in a heathen c
but that God had dealt harshly with her.

"I went out full, and Jehovah hath brought me
again empty . . . Jehovah hath testified against m
the Almighty hath afflicted me." The old convictio
troubles and afflictions are judgments of God is
plainly put. In Truth the cause of the afflictions be
plain, for they are seen in their right relation as the
of past thoughts or actions that were not in harmon
divine law.

Even when it is weighed down by the conviction that is under a judgment of God, the courageous soul never-eless goes forward to find Him. The love of the natural ul for God will not allow it to rest permanently in the alm of sense. "So Naomi returned, and Ruth the oabitess, her daughter-in-law, with her, who returned t of the country of Moab." Courage stirs the faith of e soul so that in the one substance it can be reunited rmanently with Spirit. "And they came to Bethlehem the beginning of barley harvest." The barley harvest s in April, when plants and animals alike experience ıewal, and the beginning of barley harvest therefore nbolizes a reunion of the soul and body with true sub-nce.

Love is obedient to faith and courage, and through steadfastness the soul is able to forget all the bitter-s of negative experiences in the past and take on a new se on life. Unspoiled soul qualities (the Israelitish men) see in all blessings the generous Spirit of God. nd the women said unto Naomi, Blessed be Jehovah, o hath not left thee this day without a near kinsman." der the Jewish law the newborn son of Ruth was omi's grandson, since Boaz filled the place of Chilion kept the latter's name alive.

By removing the bitterness of grief and disappoint-ıt, love restores to life its accustomed zest. Ruth, the ng daughter-in-law, by giving her son into the care Naomi, revived the latter's interest in life and helped forget the trials and losses she had undergone. The h of true love is far superior to any sense attachment ll sense attachments combined. "Thy daughter-in- who loveth thee, who is better to thee than seven , hath borne him."

The appeal of the faithful, courageous soul is clearly vn in the narrative of Naomi and Ruth. The birth babe, then as now, was a matter of general interest, it is significant that the child in this case was named

by the neighbors of Naomi. "There is a son bo Naomi; and they called his name Obed." This means "working, making, serving, worshiping," and physically it signifies the presence in the spiritual sciousness of man of an active thought pertaining to ice and worship. Since they that worship God must ship Him in spirit and truth, and since God is mind. that worship must do so through the mind, or with thoughts. They worship by learning to think in ac ance with Truth and by living up to their thoug daily action. In its highest aspect mind is synony with Spirit.

QUESTIONS

1. What soul qualities are represented in this lesson?
2. Why does not love cease when youth and beau gone? What represents the latter?
3. On her return from Moab to Bethlehem why did N wish to change her name?
4. What betokens the courageous soul?
5. Give your opinion of the reason for the prevalen suicide today. What kind of courage is needed to enal to live valiantly?

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Lesson 3 UNITY SUBJECT—*The Magnanimi.*
July 21, 1935 *Love.*

\+ + INTERNATIONAL SUBJECT—*David, Greathearted.*—I Sam. 26:5-12; II Sam. 1:23-27.

5. And David arose, and came to the place where Sau encamped; and David beheld the place where Saul lay Abner the son of Ner, the captain of his host: and Sa within the place of the wagons, and the people were enca round about him.

6. Then answered David and said to Ahimelech the H and to Abishai the son of Zeruiah, brother to Joab, saying, will go down with me to Saul to the camp? And Abisha I will go down with thee.

7. So David and Abishai came to the people by night behold, Saul lay sleeping within the place of the wagons his spear stuck in the ground at his head; and Abner ar

ple lay round about him.
8. Then said Abishai to David, God hath delivered up thine my into thy hand this day: now therefore let me smite him, ray thee, with the spear to the earth at one stroke, and I will smite him the second time.
9. And David said to Abishai, Destroy him not; for who put forth his hand against Jehovah's anointed, and be guilt- ?
10. And David said, As Jehovah liveth, Jehovah will smite ; or his day shall come to die; or he shall go down into bat- and perish.
11. Jehovah forbid that I should put forth my hand against ovah's anointed: but now take, I pray thee, the spear that is is head, and the cruse of water, and let us go.
12. So David took the spear and the cruse of water from 's head; and they gat them away: and no man saw it, nor v it, neither did any awake; for they were all asleep, because ep sleep from Jehovah was fallen upon them.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

GOLDEN TEXT—*Not looking each of you to his own s, but each of you also to the things of others.* il. 2:4.

LENT PRAYER—*I love my neighbor as myself.*

he struggle between Saul and David pictures to us var for control in man between the head and the personal will and divine love. Both qualities, will

(Saul) and love (David), are anointed—that is, divi origin—and both should be exercised in harmony wit law. The will develops first, and when it asserts i itiative without regard to divine inspiration or guid it thereby defeats its own leadership.

The will and the love nature of man should harm perfectly. Love has power to bring into concord th gling strife set in motion by personal willfulness. because willfulness is strong in the personal man, he begins to set his life in order he subjects the lo his heart to the willfulness of personality. Only prolonged tests does love gain strength to assert its dom. "Love suffereth long." During the years i diately following his anointing by Samuel, David se to be in Saul's power and at the mercy of his insan bursts of hatred. But the younger man did not de or fear. "There is no fear in love."

The first statement in today's lesson shows the lessness of love. "And David arose, and came t place where Saul had encamped." Love penetrates t very stronghold of the will, and takes note of its str and its defenses. The heart can survey the head and uate it. "And David beheld the place where Sau and Abner the son of Ner, the captain of his host." ner here signifies illumined reasoning, or some enlig ment received by the intellect from Spirit. By the a this reasoning man undertakes to fight his battles, t his way through without the conscious exercise of by virtue of what he calls forcefulness of character.

"Saul lay within the place of the wagons." Th is intrenched behind various instruments of aggre Wagons here have the obsolete meaning of chariots, wheeled vehicles used for war. When aggressiven allowed to become the keynote of life, all the thc take on a hostile tone ("the people were encamped about" Saul).

A nature bristling with hostility would seem

pervious to love, but love steals upon man unawares
l finds its way to the very center of his defenses. "Then
wered David and said to Ahimelech the Hittite, and
Abishai the son of Zeruiah, brother to Joab, saying,
no will go down with me to Saul to the camp?" Love
eals to the high ideal of the intellectual conscious-
s (Ahimelech) that ministers to the religious thoughts
man (Israelites), and to the inherited law of destruc-
to the enemies of the natural man (Abishai). This
of destruction unites with love to ferret out personal
fulness. "And Abishai said, I will go down with
." Love destroys willfulness merely by being itself,
greatness of heart.

Man cannot rule love out of his life altogether, for
quality is an essential part of his nature. In the
nent when his personal will is stilled and his hostile
ights are at rest, love enters unexpectedly, just as
id and Abishai came to the people by night and found
sleeping within the place of the wagons.

We sometimes feel that we could almost do violence
ur own natures in order to rid ourselves once for all
ur willfulness, our habit of entertaining hard, bitter
ghts. This however is not the way of love. The
of man's qualities is disarming in its nature. It ren-
the personal will helpless and harmless by removing
ief weapon of attack, the hostile word. When love
his heart, man cannot speak words that wound or
oy another's peace of mind. The spear and the
w that flieth by day" are ruled out and disappear.
negative thinking (the cruse of water) is missing
e love has been. Faultfinding and retaliation for
ies cease, and in their place we find the magnanimous
that refuses to judge another, and returns good for
ven when the other is in its power.

aul said, "I judge not mine own self." When the
that is grounded in Spirit becomes active in man, he
nger condemns himself for willfulness or other

shortcomings of personality. He knows that self-condemnation serves to fix in the subconsciousness the error that he wishes to overcome. Therefore he removes the spear and the cruse of water (the barbed thrust of the tongue and the habit of denying all good in himself) releasing his subconscious will power and the entire field of his subconscious thought life free to develop in harmony with the divine law. ("And they gat them away: and no man saw it, nor knew it, neither did any awake.")

The subconscious life forces are under the spell of a "deep sleep from Jehovah," and we do not know the full extent of our powers until the moving spirit of love in the heart awakens them to action. The sequel of this episode of David's shows him hailing Saul and Abner across the valley and calling the latter to account for his negligence in sleeping at his post, and so failing to protect the king. The illumined intellect (Abner) does not stand guard over the undeveloped will (Saul) until the day when the latter is absorbed by the all-knowing Mind.

The latter part of the lesson text for today contains David's lament over the deaths of Saul and Jonathan. Here again the magnanimity of love is in evidence as well as the constructive spirit that remembers and commemorates the good, and passes over the evil or the unlovely, leaving them to disappear of themselves. A study of David's lament shows how well David understood the principle that only the good is true. The closing lines,

> "How are the mighty fallen,
> And the weapons of war perished!"

embody an ideal the realization of which will usher in universal peace as an actual state.

QUESTIONS

1. Of what is the struggle between Saul and David a symbol?
2. Why is love ever at the mercy of willfulness?
3. What does Abner the son of Ner signify?
4. Explain the symbolism of the spear at Saul's head and the cruse of water.

son 4 UNITY SUBJECT—*Prophetic Vision Fol-*
y 28, 1935 *lows Understanding of the Law.*

\+ + INTERNATIONAL SUBJECT—*Amos, Proph-*
of Social Justice.—Amos 7:7-17.

7. Thus he showed me: and, behold, the Lord stood beside
all made by a plumb-line, with a plumb-line in his hand.

8. And Jehovah said unto me, Amos, what seest thou? And
id, A plumb-line. Then said the Lord, Behold, I will set a
nb-line in the midst of my people Israel; I will not again
by them any more;

9. And the high places of Isaac shall be desolate, and the
tuaries of Israel shall be laid waste; and I will rise against
house of Jeroboam with the sword.

10. Then Amaziah the priest of Beth-el sent to Jeroboam
; of Israel, saying, Amos hath conspired against thee in the
st of the house of Israel: the land is not able to bear all his
ds.

11. For thus Amos saith, Jeroboam shall die by the sword,
Israel shall surely be led away captive out of his land.

12. Also Amaziah said unto Amos, O thou seer, go, flee
away into the land of Judah, and there eat bread, and
hesy there:

3. But prophesy not again any more at Beth-el; for it is
ing's sanctuary, and it is a royal house.

4. Then answered Amos, and said to Amaziah, I was no
het, neither was I a prophet's son; but I was a herdsman,
a dresser of sycomore-trees:

5. And Jehovah took me from following the flock, and
vah said unto me, Go, prophesy unto my people Israel.

6. Now therefore hear thou the word of Jehovah: Thou
, Prophesy not against Israel, and drop not *thy word* against
ouse of Isaac;

7. Therefore thus saith Jehovah: Thy wife shall be a harlot
e city, and thy sons and thy daughters shall fall by the
l, and thy land shall be divided by line; and thou thyself
die in a land that is unclean, and Israel shall surely be led
captive out of his land.

GOLDEN TEXT—*Let justice roll down as waters, and*
eousness as a mighty stream.—Amos 5:24.

SILENT PRAYER—*I discern that righteousness a tegrity express the principle of Being.*

That which is perpendicular is a true upright plumb line has at one end a weight that causes it straight, thereby making it a true test of vertical the world of moral values the vertical line sym uprightness or integrity, and the plumb line that m these is the divine law. Amos (burden, load) rep the conscience, which sees the divine law and unde its operation in the mind and heart of man.

"My people Israel" are the higher religious th of man that are capable of understanding the law. fore they are responsible for the integrity of man duct, which they are to preserve through heedi voice of conscience. There is no excuse for us wh do not live up to our highest vision. When we insight into Truth and look to our indwelling Lo source of all our illumination, for light on our pro our conscience is quickened to spiritual understa This quickening is symbolized by the call of Amo tending the sheep to the work of prophesying a Jeroboam.

The "house of Jeroboam" is a symbol of the s hold of the intellect or the objective consciousness, has been separated from the subjective (or Rehob consciousness. Conscience cuts through the plausib sonings of intellect and reveals their superficial fo tion.

If conscience, upon examining our uprightness it out of plumb, self-condemnation follows and w the joy of life (the high places of Isaac) for th being. If we find that we have not faithfully fol our religious leadings ("the sanctuaries of Israel" temptation may come to us to discard them as of no tical value to us since they have not kept us in lin the divine law. The fault is not in our beliefs but

ire to live by them. Amaziah (strength of Jehovah), pe of the overcoming strength of the will when it is olished in Spirit, may, and does in this lesson, repre- the will biased by belief in strength and power as ical instead of spiritual. The will thus vitiated is ect to the intellect (Jeroboam) instead of the voice onscience (Amos), which it openly defies and seeks o away with. "Then Amaziah the priest of Beth-el to Jeroboam king of Israel, saying, Amos hath con- d against thee in the midst of the house of Israel." cience arises out of our religious convictions, and s no account of the adverse thoughts of the intellect. he contrary, it sees that "Jeroboam shall die by the d" or that the adverse consciousness must disappear, that the sword to this end is the spiritual power of word of Truth to pierce the veil of sense and arouse ptive action in the mind.

Understanding of the law of cause and effect is the o prophetic vision. To see a cause in action is to ee the resultant effect. To see the intellect arrayed position to one's inspirational powers is to know in nce that if such a state is allowed to continue those r powers will become subject to the lower, and that ead will lead the heart ("Israel shall surely be led captive out of his land").

he will that would have man attribute his strength power to a material origin also ascribes a self-cen- bent to conscience. Amaziah accused Amos of esying for the sake of gain. "O thou seer, go, flee away into the land of Judah, and there eat bread, rophesy there." The willful materialist would have ence deal only with pleasant topics (Judah means e Jehovah"), and considers mercenary motives and terest to underlie all true thinking and speaking. rophetic vision that comes from understanding of vine law is not founded on desire for material gain. reminded the priest of Beth-el (the perverter of

the true substance of Being) that he was following
ecy not as a business, but in obedience to a dist
from the I AM. "I was no prophet, neither was I a
et's son; but I was a herdsman, and a dresser of sy
trees: and Jehovah took me from following the flo
Jehovah said unto me, Go, prophesy unto my
Israel."

Sheep represent the pure natural life of the
well as thoughts that are obedient to the natu
These thoughts are right in their sphere, but ther
a time in the life of every one when his conscienc
trates to greater depths of life and experience thar
before known, and when this occurs he aspires t
through to a spiritual basis.

Conscience, when it is not allowed to act c
tively, finds expression through destructive channe
one who is hedged about and prevented by appa
stacles from setting his higher thoughts (Israel) i
and so establishing himself in the joy of life (th
of Isaac), tries instead to uproot the will that is c
in materiality. When Amos turned his attentic
prophecy concerning Israel to a forecasting of the s
Amaziah's behavior, he made a clean sweep of th
and his family. Belief in the physical basis of li
be uprooted at all cost.

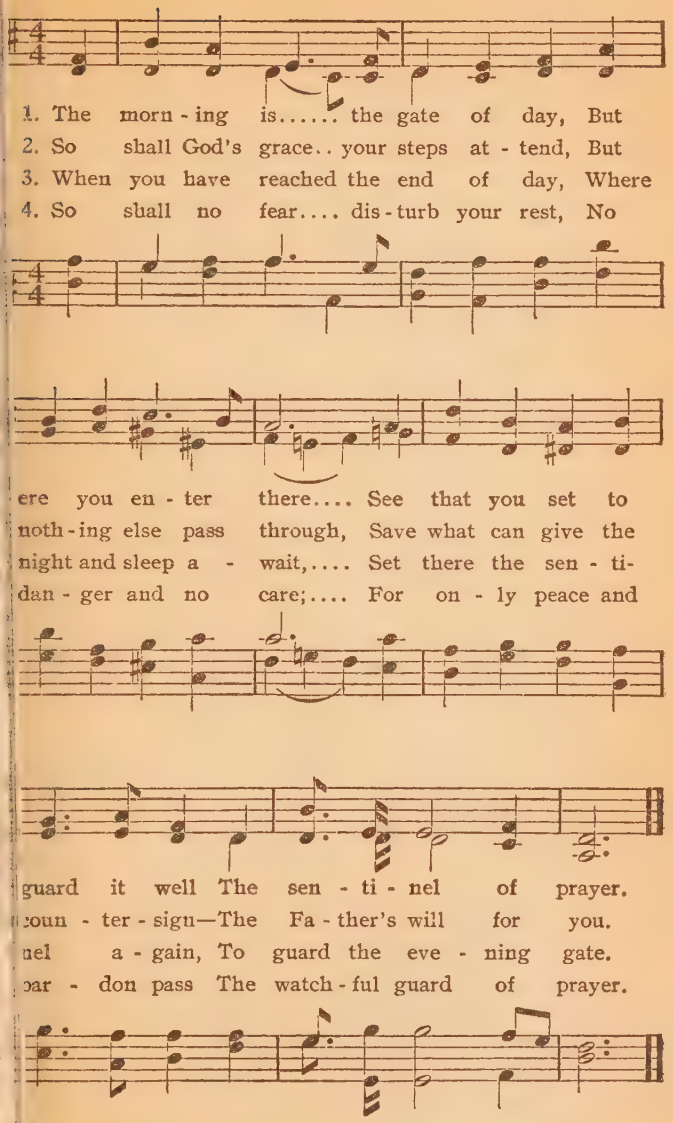
QUESTIONS

1. What does the plumb line that Amos saw repres
what is Amos a symbol?
2. What quickens the conscience to discern spiritu
3. Explain the metaphysical meaning of Jerobo
Amaziah.
4. Is there a key to prophetic insight? If so, what
5. Why was Amos justified in changing his occ

He that loveth not knoweth not God; for God is l
—I JOHN

THE GATE OF PRAYER

Music by
HERBERT WRIGHTSON


1. The morn - ing is..... the gate of day, But
2. So shall God's grace.. your steps at - tend, But
3. When you have reached the end of day, Where
4. So shall no fear.... dis - turb your rest, No
ere you en - ter there.... See that you set to
noth - ing else pass through, Save what can give the
night and sleep a - wait,.... Set there the sen - ti-
dan - ger and no care;.... For on - ly peace and
guard it well The sen - ti - nel of prayer.
coun - ter - sign—The Fa - ther's will for you.
nel a - gain, To guard the eve - ning gate.
par - don pass The watch - ful guard of prayer.

PRAYER OF THANKFULN

By a housewife

Today I am thankful for:
Awakening to the song of a mocking bird.
The soft rustle of the golden poplar leaves outside my
A jeweled spider web filigreed with diamond drops
screen.
A lingering amethyst morning glory on the vine.
The cheery whistle of my small son as he dresses.
The snatch of a song from the shower where my husban
An unrushed breakfast hour.
The strength to do my work—when my helper sends u
she is unable to come.
The wagging tail of the friendly puppy across the way
prances after my broom while I sweep the gard
The box of bulbs that my good friend the innkeeper sent
old home town.
A letter from Mother telling of the happy family doin
it doesn't make me homesick—just grateful that they are
so near by that tiny stamp messenger.)
The rainbow in the spray as I shift the garden hose.
The smile of a curly-headed child as she sails past on he
The lacy shadows of the pines along the walk.
The crunchy feel of the sycamore leaves under foot.
The crisp autumn air and the blue haze on the mounte
lift my eyes.
The cheery telephone call of an old friend.
The feel of the earth as I plant my winter sweet peas.
A gleam of gold in the darkest corner of my living roo
marigolds lift their heads from a copper bowl.
The dish of warm apple sauce that my neighbor hands
back-yard fence.
The snapping pine cones in the dying embers of the

Dear Lord, I thank Thee for this peaceful day;
Your nearness and Your blessings all the way.

Silent Unity

E STILL, AND KNOW THAT I AM GOD"

THE ETERNAL LIGHT OF SPIRIT SHINES INTO MY CONSCIOUSNESS AND DIRECTS MY VISION GODWARD

The Society of Silent Unity, founded more than thirty-five s ago, is the healing department of Unity School, ministering, out seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those hom we minister. "Give, and it shall be given unto you; measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated ers who are devoting their lives to God's work for humanity. are proving daily that physical, financial, mental, and spir- difficulties can be overcome by righteous prayer. Even gh everything else may have failed, we shall pray *with* you, ve have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the r in secret in order that you may help yourself. Silent Unity ying always, and your co-operation in prayer is of mutual t. Do not hesitate to write to us for help because your em is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MO.

CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

AMONG THE SEVEN sacred names given to J by the Hebrew priesthood is "Jehovah mah," meaning "Jehovah is there." Jehovah name of the ever-living I AM. When the mys sired to commune with the omnipresent life not speak the name aloud but silently in "Jehovah-shammah!" This concentration of AM with the ever-living I AM harmonized the ual man with his source and the individu merged into the universal.

A certain mystery has always accompani use of the sacred name, and the priesthood their ascendancy over the people by perfo marvelous works through the silent and a intoning of words charged with thoughts of ual power.

However, a priest must undergo discipl acquire mastery of the elemental entities that tion in mind and body. A cursory reading odus conveys the idea that Moses was for forty a shepherd, tending the flocks of his father- Jethro, priest of Midian. But his mastery of as evidenced by his works in Egypt, plainly that he understood the control of matter by better than did the magicians of Egypt.

The followers of Jesus did marvelous wo His name, but that name was also used by thos were not His immediate disciples, and the

ed in casting out demons so well that John com-
ned about it. Jesus said, "Forbid him not . . . he
is not against us is for us." So we find that a
on's name identifies him with his character. If
character is mighty in spirituality and power, he
invokes it in his prayers is automatically raised
a like sphere of power, and what he says comes
ass. "And whatsoever ye shall ask in my name,
will I do, that the Father may be glorified in the
"

Salvation through Jesus Christ is not accom-
hed by looking forward to freedom but by realiz-
that we are now free through His freeing power,
ch we are using to cut the bonds by which our
ights have bound us. Then we have only to es-
lish ourselves in real life and strength by under-
ding that these attributes of Being are omni-
ent and that our affirmations of that presence, in
name of one who has demonstrated it, will cause
o become conscious that we do live, move, and
our being in eternal life and strength.

Professor Whitney, head of the research depart-
of the General Electric Company, was recently
d, "What is electricity?" He replied that elec-
y, in its free field of action, exhibits character-
which identify it with what in Christianity is
d faith. This was a most surprising concession
ligion by a scientist of the highest standing in
lectrical world.

Yet in the face of the recent discoveries of sci-
there can be no other conclusion concerning the
e of matter. Science states that the proton and

electrons of the atom are points of light in
and that they project the cell, the builder of
rial things. Reading in Hebrews the defi
faith as "the substance of things hoped for,
that it is virtually identical with that of H
Whitney. Then all we need do in order to
substance and cause it to manifest itself i
splendor in our affairs, is to direct our r
ward, and command in faith, the trillions
that enmesh us in body and omnipresent et
fulfilling the word of Jesus "Whosoever . . .
doubt in his heart, but shall believe that
saith cometh to pass, he shall have it."

HEALING THOUGHT

Eternal life and strength ar
here, and I am made whol
through Jesus Christ.

* * *

PROSPERITY THOUGHT

I am now conscious of the
splendor of eternal omni-
present Spirit substance, and
I see prosperity everywhere.

USE FROM JULY 20 TO AUGUST 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

I WROTE YOU for prayers to heal my eyes, as they swollen and red and ached a great deal. I am to tell you that they are healed, and I want to thank your ever-loving help through prayer. Praise God whom all things are possible.—*Mrs. G. C. U., Idaho.*

I AM WRITING to thank you in the name of God ur prayers for my little girl. My whole heart is with such love and gratitude that I cannot express . My daughter, who is three years of age, had nonia, but I didn't realize her condition until I car- r to a doctor's office. He told me to take her home e and said she was too sick to be out. I took her put her to bed, and wrote at once to Silent Unity lp. Her temperature was then 105. The next g when the doctor came, he was amazed at the in so short a time. Now she is up and playing s usual. I am more grateful for this healing than ver say.—*S. C., Philadelphia, Pa.*

I AM WRITING to thank you for your prayers and healing of my grandson R—— W——. He is mpletely cured, and the doctors say it is a miracle. was stricken some months ago, his entire left side aralyzed. After fourteen weeks he was put on , and the doctors said it might be two years before

he could walk without them. I wrote immedi
for prayers, and I am happy to say that he is w
without crutches and will soon return to school.
grateful to Silent Unity, and praise God for Hi
—*M. J., Fresno, Calif.*

■ ■ I WROTE YOU for prayers for my healt
what the doctors called arthritis. They gave me
encouragement that I would ever be any better.
to God and your help I am now able to do my
Last Sunday I walked six blocks to church, and
sults. God is surely good, and I do thank Uni
Los Angeles, Calif.

■ ■ I WROTE TO YOU for your prayers, as I
bled with insomnia. I truly believe that "befor
I will answer," for I began to improve immediat
now feeling quite normal again, and you may c
your prayers. I am deeply grateful for your he
S., Chicago, Ill.

■ ■ THIS IS A LETTER of thankfulness for d
from the flu. The result of my letter to you wa
ful. I was coughing and the fever was rising at fi
—and at seven I felt perfectly well. I looked at
and decided that my letter had just had time to
I have steadily improved since, and I am very, v
ful.—*F. F., Jal, N. Mex.*

■ ■ SOME TIME AGO I wrote to you for praye
grandson, who was sick with infantile paralys
happy to tell you that he is fully recovered and i
school again. I am inclosing a love offering in
tion of your interest and help.—*Mrs. E. R. F.,
Ohio.*

■ ■ I WANT TO THANK YOU for helping me
to you some time ago about my illness. I had gon
a clinic and the X rays showed tuberculosis spots

disappeared. Since I wrote to you the doctor says he ver seen a patient improve so rapidly as I have, and ight has gone from 102 to 116. Your prayers, with ith and God's wonderful help, have done this won- healing. May God bless you all is my prayer.—*M. os Angeles, Calif.*

FILLED WITH PLENTY

IN THE PAST TWO YEARS, largely through your I have recovered my health, my confidence, and my ge. From being literally penniless and apparently ssly in debt, with no place to live but for the y of my friends, I have a good position, an apart- and I have made amazing progress in clearing up bts. And now comes congenial work, which not ives me the opportunity for complete self-expression ays me very well. Unity has helped me every step way, and my gratitude is too deep for expression. nclosing an offering with my sincere thanks for your —*D. W., New York City.*

I WANT TO THANK YOU for your prayers and tell ow they have been answered. We were in a tight everything seemed dark and hopeless. Now all is with smooth sailing straight ahead. Two ways d up for us to take care of our obligations, and I are of the success of our business. I know that s is coming to us.—*Mrs. M. M., Fayette, Mo.*

SEVERAL WEEKS AGO I wrote to you for prayers to ne secure a position where I could work my way h business college. Within a week I had found a where I feel that I can accomplish my aim. I am rateful, and you may discontinue your prayers. *G., Chicago, Ill.*

I AM VERY GRATEFUL to you for your prayers. I en without employment a long time. Soon after

writing you I was led to a place where I was off
tion. I like my work and am very happy. I b
the wonderful work you are doing for huma
M., Boston, Mass.

HE SHALL HAVE ABUNDANC

■ ■ I WANT TO THANK Silent Unity with
for its prayers while I was using the bank dri
that I am steadily growing in the knowledge
God's sustaining love, and in faith in praye
Maidstone, Eng.

■ ■ WE ARE STILL USING the prosperity ba
Father is blessing us in material things, in he
spiritual life, and we are very grateful. Our b
the great work that Unity is doing.—*J. G. R.,*
phia, Pa.

■ ■ THE GOOD WE have had from the use of
perity bank drill is almost unbelievable; it is
demonstration. We join with you in spirit, a
most grateful for your showing us the way to
wonderful good so freely.—*Mrs. W. R. N., Back*

■ ■ INCLOSED FIND the savings from my
bank. I had the most wonderful demonstrati
days ago. With nothing in sight, from a most u
source I received a bountiful blessing in th
finances. I thank God for each and every ble
I wish to express to you my appreciation of yo
giving me a better understanding of Truth.—
Humboldt, Nebr.

■ ■ I HAVE JUST FINISHED using my second
bank, and the Father has more than kept His p
doubt if I will ever again question the fact that
us all we have need of. Please send me ano
—*M. M., Detroit, Mich.*

MANY SPLENDID demonstrations have come to me started using the prosperity bank drill and had your prayers. I wish to thank you sincerely for your ice. The past seven weeks have been the first that had ready money in my hands for several years. send me another bank.—*Mrs. V. S., Pilot Rock,*

SEARCH THE SCRIPTURES

I HAVE ENJOYED STUDYING the third lesson and I ing to put everything I learn into practice. I am ateful to you for the annotations and your encour- etters. It surely is a great privilege to be able to is course of study and I feel it is the biggest bless- t has come into my life. I am very thankful to God all the dear workers at Unity. God bless you and onderful work.—*I. D., Portland, Oreg.*

I WAS PLEASED to receive my lesson back with ry helpful annotations. I am being greatly bene- these lessons, and I am truly grateful to Unity dear friends in Kansas City. I am inclosing my ering blessed and will look forward to the return papers.—*Mrs. M. E. G., Newark, N. J.*

MY HELP COMETH FROM JEHOVAH

UNITY TEACHINGS are like a friend holding out a help one over the rough spots of life. They have h comfort and guidance to me many times. I love UNITY magazine to friends who I know enjoy the e as much as I do. Many thanks for your help in need.—*E. B., Prince George, B. C., Canada.*

YOUR LITERATURE has helped me wonderfully. I earnest in my prayers, more cheerful and happy ng material things. And I have more faith in ertakings; therefore all have been successful

during the past year, especially my profession
Thank you for your continued prayers.—*V. R.*
Jamaica, B. W. I.

COME . . . HEARKEN UNTO M

■ ■ ACCEPT MY SINCERE THANKS for your
letter of guidance and comfort. It came a
when I was greatly in need of help. Your
being most lovingly answered, and I can n
my gratitude. My love to the dear helpe
Unity!—*A. P., Perth, W. Australia.*

■ ■ WITH CHRIST AS MY PARTNER, I
business without capital, and with only a ty
a few sheets of paper. I am now recognized
the world's largest concerns and am slowly g
famous persons as my clients. I am thankf
of praise. Sales are showing steady improv
A. G., Astoria, N. Y.

■ ■ I AM THANKING GOD for divine guidan
for your loving prayers so willingly offered, w
enabled me and C—— to secure positions.—
Angeles, Calif.

HE IS MY REFUGE

■ ■ THROUGH YOUR HELP I have been able
that God walks with me every step of the
health and supply are mine, and that He ca
every need. Your literature is also a great h
could only have one magazine the rest of my li
choose UNITY. God bless you for the guidance
you are bringing to hundreds of persons wh
courage you are giving them to face the p
everyday life.—*N. D., Long Beach, Calif.*

■ ■ AFTER STUDYING Truth for nearly four
husband and I have at last begun to live t

ictorious. We are so peaceful and harmonious, so essed that it is hard to describe the happiness that : life. We have received much help from your ions and from your prayers. You are doing a work.—*Mrs. B. S. L., Manzanita, Oreg.*

UNTO US A CHILD

A YEAR AGO my baby boy was born. I had written before his birth, and my husband wired you at e, as the doctor feared for both our lives. Things ell during the birth, but for a few days the baby's ıg in the balance. Both my husband and I knew would live, for we knew you were praying for him. most a year later, I am happy to let you know that been in perfect health since his return from the —the doctor declares him to be "one hundred t." The doctors and nurses who saw him as a akling now call him "the miracle baby." And so ut the miracle of a dear baby in a happy home is cause of the faith that is taught us day by day in ty teachings.—*Mrs. F. S. V., Los Angeles, Calif.*

HIS TRUTH IS A SHIELD

I WROTE YOU several days ago for prayers that I ind my purse. The letter had not been mailed an an hour when the telephone rang and I received at my lost purse had been found. After knowing h I felt that all was well. I am very grateful for y teachings.—*M. B., Princeton, N. J.*

WAS RETURNING from the southern part of the th a friend, and on rounding a curve in the high- became blinded by lights from approaching cars. ck the rear of a passing car and went over a ten- bankment facing a tree. I prayed earnestly to pare us, and instead of hitting the tree, we missed lled slowly out on level ground. There was only

slight damage to the car. Witnesses to the a
they wondered how we escaped being killed.
for all your help.—*Mrs. W. D. M., Enid, Ok*

FATHER, I THANK THEE

■ ■ WORDS SEEM INADEQUATE to express
gratitude to you for your help in the untan
affairs of my brother and his wife. They h
through your prayers to look to God within
and to recognize Him as the source of all
My brother's business is showing a marked in
they have moved into a new home, and th
very happy and harmonious. God's blessi
continually found in your teachings. God b
—*M. D., Buffalo, N. Y.*

■ ■ I HAVE BEEN STUDYING your teachin
time and have been wonderfully blessed. I
religion revealed to me in an entirely new way.
doing a wonderful work. I thank you for the
am manifesting through Unity.—*G. M. S., D.*

GIVE UNTO THE LORD

■ ■ I AM RECEIVING an increase in my pay c
week. I know that this is the result of my tith
am very grateful.—*B. K., Kalamazoo, Mich.*

■ ■ SINCE I BEGAN TITHING my monthly
steadily increased, and other blessings are c
poured out upon me. I realize how fully I a
by divine love. I am happy, and thankful for
has taught me.—*E. S., Portland, Oreg.*

■ ■ I AM VERY HAPPY to report that throug
ing last month I have had an increase of fifty p
my household money. Think of it! I am v
about it. May God bless each one of you
School.—*B. K., Los Angeles, Calif.*

LP . . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

In *Lessons in Truth,* I read that God is invisible, nd that man is "a standing forth of God into isibility." These seemingly contradictory state- ents confuse me. Will you explain them for ie?—*Question answered by Silent Unity.*

r question concerning Spirit, as mentioned on pages 10 of *Lessons in Truth,* reveals your sincerity in a clear understanding of His glorious principles. stated in *Lessons in Truth,* God as Spirit is , being the underlying cause of all visible Spirit finds expression through the mate- rld, giving to things form, life, intelligence, or. The Spirit of God in man is the eternal ie sustaining life and essence of man, with- ch man could not exist. Since the Spirit of God s Himself through man, causing him to be visible, e correctly said that the divine nature of man, the and eternal part of him, is "a standing forth of visibility." Perhaps it may be clearer to say that t in man becomes visible by causing evidences of nce to be made manifest: God stands forth into through man by making His presence known in tivities.

★ ★ ★

If God is in every living thing, why is a snake's e poisonous?—*Question answered by Silent ity.*

swering your question, we assure you that it is belief that God is in every living thing, but

His existence in things is not physical but spi
will remember that Jesus said, "God is Spir
know from this that, being Spirit, He is om
that is, everywhere present. That of course
He is as much present in the snake as He is i
must make an important distinction here, s
will understand. Since God is Spirit, He is
of the spiritual and He does not take part in
ical. He is not responsible for evil, disease, p
and the like, for these things are not good. T
absence of His beneficent good.

Now, a snake in the presence of physi
terror evolves a poison as a means of self-pr
this poison is deadly to those who are not a
saving power of God. When man turns in f
poisonous snakes will no longer hurt him.
28 for an account of how Paul was unharmed
of a poisonous snake. As many more fully
God and become more spiritual, physical fear
will disappear. At that time even the beasts
will be uplifted and be freed from the destructiv
they have used for self-protection.

★ ★ ★

I have been attending services at a Unity ce
They sing the song "Open My Eyes." Yet the
wear glasses. How can that song be applied s
itually and physically? I want to get on the r
track and of course want to apply the Unity te
ing spiritually and physically.—*Question answ
by Silent Unity.*

Your letter expresses your patience and s
seeking a fuller understanding of Truth, and w
to answer your question.

The principles of Truth should be practice
being practiced, though the world at present ha
great example of the complete application of G

hrist. In your study of Truth you need not be ged by the fact that many leaders teach principles a little beyond their present demonstrations, for students on the way to perfection. It is a sign of s to talk of things beyond one's present accomnt, and ministers of Truth seek to reveal the glory the experience of most persons that there may be ion for the mastery of seeming problems of the

se who wear glasses and sing, "Open my eyes," evidence of a lack of sincerity. They may be is song as a prayer to God for greater spiritual illun, and also for increased ability to see physically. our desire to progress in the wise use of God's rinciples, apply the knowledge and understanding u now have, for as you express your present wisw revelations will continually come. Because of vine nature, you have the power to demonstrate leal of Truth!

★ ★ ★

I am disgusted with the hypocrites in the church. many of them do not practice what they preach. ou talk a great deal about spiritual healing. How n one be cured without taking medicine?—*Question answered by Silent Unity.*

r letter is filled with questions and doubts about about beliefs concerning life. Such an attitude at you are a thinker and a person who desires to irm basis for a rich and full life. We are glad ou in any way we can, and we shall be happy to your success in leading a joyous life.

first mention your disgust with hypocrites found hes. That is a natural reaction; but it should be ered that churches are not institutions where you ect people. It is a place where you find bad peog to be good and good people trying to become

better and better. You know, Jesus Christ told His ... that they who are whole have no need of a physic... institution therefore is placed here to work amon... who have not yet learned to be very good. Natura... will find all types of people in churches, but that is ... thing, isn't it? for these people are all trying, ever... are trying, to find a meaning in life.

Many wonder about physical healing through s... methods, yet spiritual methods were used long ... physical ones. In the first place, you can think ... health in a physical case, such as the one you men... as an ideal, can't you? Health is what you want, i... Well, then, the very act that makes you seek a c... mental one, isn't it? All the "doctoring" in the ... does not really cure a person, for medical scie... only to put patients in the best condition for n... the healing, and by "nature" we mean God at ... you study more about spiritual healing, you will dis... the meaning of terms that now seem disturbing to ... You must know medical science before discussing ... cine. So also you must study spiritual healing b... questioning its possibilities.

Chain Letters

A number of letters have come to Unity School from correspondents who tell us that they are receiving chain letters in which the name of Unity School appears, or in which it is stated that a part of the proceeds from the chain is to be used for the Unity Temple Fund, or which contain a statement that the chain is made up only of Unity students. We wish our readers to know that the name of Unity has been used in chain letters without our knowledge and that Unity School does not sponsor or approve of chain letters of any kind.

The Purpose of Unity

Unity School of Christianity is an independent edu- institution, teaching the use of the Jesus Christ doctrine day life.

urpose is not to found a new church or sect, but to help men and women of every church and also those who church affiliations to use and prove the eternal Truth by the Master.

e Unity teachings explain the action of mind, the connect- k between God and man. They explain how the mind the body, producing discord or harmony, sickness or how it brings man into understanding of divine law.

suggest that you accept what, in our literature, appears to be Truth, and that you withhold judgment on the remainder ou understand it better. If you seek the Holy Spirit as your nto the fullness of Truth, you will know for yourself what God and what is of man.

we keep on searching for Truth, we no doubt shall change f our ideas, until everything short of the perfect will of dropped from our life and from our doctrine. There be no difference of opinion among Christians if human id not prevail widely, for there is but one Truth, and ay we "shall see eye to eye."

Unity center is an association of Unity students formed to and maintain a place of assembly, where the principles of l Christianity, as set forth by Jesus Christ and interpreted light of present-day experience by the Unity School of nity, shall be taught under the direction of an authorized

ty centers and study classes are places of religious research people, regardless of creed; and places where helpful in- n in Christian living may be received.

ough its Field Department the Unity School of Christian- rs an advisory service for the purpose of promoting high ds of center conduct, and authorizes the establishing of lasses and centers.

rmation concerning Silent Unity (Unity School's healing ent) may be found elsewhere in this magazine.

SECOND TERM APPROACHES

The second term of the Unity Training
Unity Farm will begin July 8 and continue until
The program for this term offers the following i
subjects:

The Fourth Dimension
Metaphysical Questions and Answers
by Charles Fillmore

Pastoral Psychology
Healing Practice (closed class for third-year s
Higher Mysticism
by H. B. Jeffery

Center Ministry I (for students)
Center Ministry II (for leaders and teachers)
by Marie Handly

Basic Principles
Healing Principles (for first and second-year st
The Silence I
The Silence II (for third-year students)
by E. V. Ingraham

More detailed information about these classes
obtained from the 1935 Training School program,
of which will be sent you on request.

Unity Training School,
917 Tracy, Kansas City, Mo.

UNITY IN A SYRIAN MISSION

For some time Silent-70 has been sending Unit
ature free of charge to a bishop in Syria for distri
among the people of his mission. These people are
as Druses, and Silent-70 recently had a letter fro
in which he told of the eagerness with which they

y teaching. He said that they regard it not only
rce of knowledge in spiritual matters, but also
ll in the acquirement of English.

letter said that in the case of *Wee Wisdom* maga-
bishop has to exercise care in giving out the
order to keep all the children satisfied. He has
the children into groups, and he supplies these
in rotation. Sometimes the children of a group
w impatient for their turn to come and clamor for
isdom before it is due.

bishop sent a picture of some of the young pupils
mission school. He also sent two letters from
utor-students, telling of their joy in the Unity
.

t-70 is gladly co-operating with the bishop in his
Incidentally, his supply of *Wee Wisdom* maga-
is been increased. This ministry by Silent-70 is
ssible through love offerings sent in by friends of
hool.

THE FULLNESS OF JOY

Master said to His disciples, "These things have
n unto you, that my joy may be in you, and *that*
y may be made full." Is there something that
o stand between you and your joy? You have
you the power to remove this barrier and come
fullness of joy, peace, health, and plenty. Let
y of Truth bring you into the knowledge of your
ing power. For those who wish to study Truth
own home the Unity Correspondence School con-
course of study by mail. It is simple and thorough,
dents constantly write us of the benefit that they
rom it. Write for a folder giving full informa-
Direct your request to the Unity Correspondence
Department, 917 Tracy, Kansas City, Mo.

This month

IN OTHER UNIT PERIODICALS

RELEASE FROM WORRIES

Suppose some one were to offer you release fro worry and guarantee to put all your affairs in order—on one condition: that you perform a very act. Imagine what a feeling of joy and relief you experience! And yet right now God is offering to very thing for you. Read F. B. Whitney's articl Great Promise," appearing in *Unity Daily Wo* month, and see what God offers you in the ver Mr. Whitney quotes from the Bible. You will pressed with the possibilities of this promise a simplicity of the condition precedent to its fulfi

GOD IS NOT LIMITED

The Truth student who talks "hard times" an that it is more difficult to make demonstrations of now than in the past is limiting God. There is j much Spirit substance and creative intelligence to there ever was, and no matter what appearances m God cannot be limited. Conditions of seeming la be traced directly to a different cause, which Odes Thayer reveals in her article "Creative Law" print a July issue of *Weekly Unity.*

TRUTH MEETS HARD FACTS

"Make the season of hot weather a time of cont progress," read Tom from the book that his wif

home from the Truth center. Tom snorted. This talk until it bumped into hard facts. The summer n the hardware business was just getting under d Tom was sure to be let out. Suddenly he saw he could not prevent the slump in business, he least keep from going into a slump himself. The k hold of him, and things began to happen. Tom's told by Craig Davidson in the July issue of *Good* under the title of "Summer Slump."

A DAY OF SURPRISES

first surprise came when Smoky, the black chow, r jumped from his flower-decked car to chase a spoiling Junior Barton's chance to win the prize. as Bob's insistence upon Junior's accepting the n by Bob's entry, because he, Bob, had been the Smoky's sudden exit from the car. But the nd best surprise came later in the day to Granny on. Every boy and girl will like the way things t in this story, "The Prize Entry." It is written Flabb, and appears in the July number of *Wee* .

FAMILIAR QUESTIONS

Unity oppose the use of medicine? Is healing cipal purpose of Unity? Does Unity claim to ple? These are familiar questions, and Ernest C. answers them in the July number of *Progress.* He that health is a part of man's heritage from God, man should strive according to his highest under- to express fullness of health and well-being. He the work of the healer and the part that Unity helping men and women to manifest health and . The title of his article is "Unity and the Profession."

UNITY ANNUAL CONFERENCE ME

Accredited Unity Leaders

The members of the Unity Annual Conference are Unity leaders and teachers who have voluntarily band for the purpose of upholding a true and consistent s conducting a spiritual ministry in keeping with the Ch ing as interpreted by Unity School of Christianity. ters are open daily for teaching, healing, devotiona and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity 371 No. Bedford
Glendale—Johnson, Geraldine, Unity, 119 S Kenwood
Ione—Merriweather, Hazel, Unity Cen, Main and Preston
Long Beach—Newman, Louise, Unity Soc, 432 Locust
Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway
Oakland—Unity Cen, Ebell Club bldg
Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll
Richmond—Tiller, Beulah, Unity, 146 2d
Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall
San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead
San Francisco—Hulbert, Robert, Unity Temple, 126 Post; Ingraham, E V, 2250 Hyde
Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield
Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona
Stockton—Batson, H., Unity, 822 N Center
Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg
Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan
Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass
Miami—Stolber, May, Unity, 128 S E 3d
Orlando—Moore, Ocoa, Unity, 409 S Orange
St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S
Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State
Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, Cen, 728 4th ave E
Des Moines—Stitt, Betty, U and Rollins
Sioux City—McClaughry, Eli Cen, Martin hotel

KANSAS

Kansas City—Myles, Mary, Grund hotel
Topeka—Pfouts, Harriet, Uni hawk hotel
Wichita—Schopf, Mabel, Uni N. Broadway

KENTUCKY

Lexington—Clark, Madge, Unit ern Bank bldg
Louisville—West, Georgiana, U

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Un Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity A bee bldg
Grand Rapids—Bailey, Ida, Un Sheldon
Kalamazoo—Moffett, Amy, Uni W Dutton
Lansing—Best, Harvey and Ida Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, 1103 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Jewell bldg; Wilson, Ernest, 913 Tracy
St Joseph—Morgan, Rex, Unity pire Trust bldg
St. Louis—Eilers, Hilda, S S 6100 S Grand; Carr, Elsie, Uni De Balivere

MONTANA

Billings—Wessel, Mary, Unity ern hotel
Bozeman—Wessel, Mary, Unity,
Butte—Wessel, Mary, Unity Cen,
Great Falls—Huhn, Vivian, Un Dunn blk
Livingston—Wessel, Mary, Unity,

NEBRASKA

Omaha—Brass, Lillian, Unity, El

NEW JERSEY

Newark—Berry Edith, Unity, Be

NEW YORK

Brooklyn—Pomeroy, Ella, Unit Albee square
Buffalo—Brown, America, Unity Hertel

Richards, Ella, Unity, 49

chards, Ella, Unity Cen, bldg

nch, Richard, Unity Soc, 33

yer, L. E., Unity, 633 East

Burbridge, Marcellene, Unity University

OHIO

ey, Jessie, Unity, 34 High

drews, Frederick, Unity Cen, Smith, Effie, East Hill Cen, n, Oakley Station

uary, Viva, Unity, Carter

uary, Garnett, Unity Cen, 80

h, Ethel, Unity Cen, Fine

se, Louise, Unity, 117 Ross

OREGON

ce, Marion, Unity Cen, 811

PENNSYLVANIA

thony, Earl, Unity Cen, lg

TENNESSEE

ster, Elizabeth, Unity Cen, n

ner, Mary, Unity Cen, 2000

TEXAS

, Ruth, Unity, Driskill hotel
, Minerva, Unity, Allen bldg; Unity Cen, Worth bldg
ty Cen, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk
Winnipeg—Bowyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant; Johnson, Dora, Soc. of P. C., St. Lukes Chambers, Bold Place
Manchester—Burrows, Harold, Unity Cen, Greg's Bldg, 1 Booth St, Albert Square
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity
Gable, Francis, Teacher Unity Training School
Handly, Marie, Director Unity Field Department
Ingraham, E. V., Teacher Unity Training School
Jeffery, H. B., Teacher Unity Training School

PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

ty Cen, 311 W Monroe
ie Truth Inst, 648 N 7th

CALIFORNIA

ne of Truth, 1300 Grand
nity Cl, 16 W Alhambra; 19 W Main
Unity, 1906 18th St
ity Cl, 1176 Colusa
Meta Cen, 209 Park
Unity Cen, 2122½ Colorado
Cen, 105 N Van Ness
ta Cen, 1104 Kenneth
ruth Cen, 6633 Sunset; Rose 1217 N. St Andrews
nity Tr Min, 426 E Queen
Unity Cl, 1532 Wilshire blvd; nity, 148 N Gramercy; West-Fellowship, 2612 W 7th; Unity Hill; Church of Divine Heal-7 Adams; School of Triunity, id; Anna McMillan, 4118 Cen-Fowler Bros, 747 Bdwy; Bul-vance Bk Co, 628 W 8th; ith & Hill
alph Wilson, 938 Seminary
Beach—Unity Soc, Cerritos & Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Unity, Women's Club House
Riverside—Unity Cen, 3566 6th
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assn, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin

ty Cl, 5365 Bond; Truth Cen, vale; J E Harding, 878 Wood C Capwell & Co
urch of Truth, 690 E Orange

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Soc, 604 Canal; Unity, Jung hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O
Bridgeport—Unity Chapel, 9th and N

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Montclair—Unity Cl, 33 Gates ave
Newark—Truth Cen, 97 S 10th
Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central
Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main
Canton—Unity Soc, 428 Market N
Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Little Book Shelf, 1575 E 115th
Middletown—Unity Temple, 1014 1st
Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Oklahoma City—Truth Re… Weaver bldg
Tulsa—Unity Rdg Rm, Cor…

OREGON

Portland—Meta Lib, 1009 … A W Schmale, 191-A 4th; …

PENNSYLVANIA

Erie—Truth Cen, Lawrence
Germantown—Unity Cl, 231
Philadelphia—Chapel of Truth…
Wilkes-Barre—Unity Cl, Mine…

RHODE ISLAND

Providence—Occult Book Ce… minister

TENNESSEE

Nashville—Lily Conde Smith, …

TEXAS

Amarillo—Unity Study Cl, 150…
El Paso—Unity Temple, 305 …
San Antonio—Unity Soc, Mave…

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th… Marche
Spokane—Church of Truth, 1… Meta Book Shop, 821½ 1st; … shop, Standard Stock Exch
Tacoma—Truth Cen, Hotel W…

WISCONSIN

Beloit—Study Cl, 626 Pleasant…

AUSTRALIA

Adelaide—New Thought Soc, E… bers; Divine Science Cen, … William
Brisbane—Truth Cen, Albert …
Sydney—Harmony Cen, Scot… Hosking Place, 86A Pitt st, … New Thought Home, The George

CANADA

Calgary—Unity Cen, 221A 8th …
Montreal—Unity Cen, Mt Royal…
Moose Jaw—Unity Class, 73 High…
Regina—Unity Cen, Broder bld…
Saskatoon—Unity Cen, 314 Ca…
Toronto—Unity Cen, 765A Yong…
Victoria—Truth Cen, 720½ Fort…
Winnipeg—Beth Richards, 333½…

ENGLAND

Boscombe Hants—E Quinion, 20 …
Cheshire—Unity Cen, Glendor M… ton B'head; Annie Fairbank, … Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Uppe…
London—L N Fowler & Co, 7… arcade, EC 4; The Rally, 9… (Tottenham Ct rd), W1; Orde… Golden Age, 155 Brompton rd, … Truth Cen, 29 Courtfield Garden… Court

GERMANY

Heilbronn am Neckar—Heilbrunne… Frankfurterstr 8

ITALY

Roma—Istituto di Cultura Psic… Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk… 66 Grace

A Sure Remedy

y trust love to get
your difficulties,"
s Fillmore. "There
too hard for it to
for you." But in
o its perfect work
ave the support of
er qualities, and
re names these in
lopment of Divine
apter in his book
ruth. This chapter
rth the price of the
presents the solu-
ny problems both
and universal.
her chapters add to
f *Talks on Truth*,
opular as a text-
dvanced students.

in

g

urses in memory
e offered to the
what most people
urse in forgetting.

We are too prone to hold on to hurts, discouragements, and worries. We concentrate on them and then wonder why we keep right on demonstrating lack, ill health, and inharmony. Dana Gatlin has written an article for the August issue of *Unity* in which she proposes the slogan "Forget it." She tells how she came to adopt this slogan and of the benefit that she derived from it. She also gives the steps to take in putting it into practice. "Forget It" is the title of her article.

Words of Criticism

Condemnation or criticism is perhaps the most serious fault to which men and women are addicted, and H. Emilie Cady says in her book *Miscellaneous Writings* that "the moment we begin to criticize or condemn another, we prove ourselves guilty of the same fault to which we are giving cognizance." Read the chapter "Neither Do I Condemn Thee," and resolve not to indulge in the destructive habit of criticism.

Stranger Than Fiction

One can well believe that "truth is stranger than fiction" after reading *Caroline Napier.* This booklet records the true story of a woman who drank of success and fame after tasting the very dregs of adversity. How she overcame every obstacle in her life by following the teachings of Truth makes an interesting story with a practical application.

A Revised Edition

Our catalogue of publications has been revised and is ready for mailing. A copy will be sent you on request.

A Father Speaks

"The subscription for *Wee Wisdom* for my son is a good investment," writes L. H. M. "He enjoys it, and I believe it will help him by instilling good thoughts in his mind."

This letter brings out the two main reasons why *Wee Wisdom* is a good investment —the child enjoys it, and it helps him. Would you care to make this investment for your own child or for a friend's child? The price of *Wee Wisdom* is $1 a year.

Joy in Dishwashing

Mary Lee dislil
dishes just as
girls do, but she r
this task in a dif
She takes pride i
and actually find
The secret of her
titude is told in
Truth in the Hom
L. Ruth. This bo
thirty-three chapte
rich in practical
mothers and h
Some of the su
sented are "Joyfu
"Harmony in th
"Make the Child
time Happy," and
Misjudge the Chil

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To satisfy the
type of hunger is a
ter. On the othe
subtle vitamin an
hungers of the bo
tissues, and facu
have informed att

The book *Mea*
lays great stress up
of more fruits,
and grains in our
foods bring to th
essential vitamins
ical elements dire
and soil.

r is devoted to cooking of vege- to preserve their ts. Another chap- ds with reference neral content. You n *Meatless Meals* three hundred ecipes for vege- ery, besides sug- menus and other

Points of Interest

the fundamental the silence? (Page

true relaxation?

uses one to feel n attempting to en- nce? (Page 20)
into the silence a ng? (Page 35)
the purpose of af- (Page 43)
hall we find the so- every problem?

eps are helpful in e of the silence?

uestions are fully n E. V. Ingraham's *be Silence.* Send and learn how to he silence, where nd the answer, to lem.

Keep in Mind

—that your good is very close to you.

—that your natural, normal, rightful condition is one of good health and happiness.

—that you are a mighty soul, not a sinful, miserable creature.

—that God loves you and therefore there is nothing to fear.

These good thoughts come from Lowell Fillmore's book *Remember,* and a whole chapter is devoted to each. Through thirty-nine chapters of simple, wholesome teaching this book points out what constitutes a high ideal of life.

In Praise of New Songbook

"I am delighted with the new Unity Song Selections," *writes R. M., leader of a Unity Center. "The binding is a wonderful improvement on the old one, and is most attractive. The addition of many Truth songs and the splendid arrangement indicate prayerful effort and consideration. I am sure our services will show increased inspiration and a more uplifted consciousness through the love*

that has gone into this work, and we shall all sing a 'new song' of praise and thanksgiving to the One who worked through His chosen channels to make this book possible."

We are much gratified at the way this new book is being received. Have you seen a copy?

Affirm Health

"There is a definite relation between the thoughts that man holds in his mind and the conditions that are manifest in his body and his affairs."

This truth is the basis of the book *Divine Remedies,* which gives prayers and affirmations for the healing of various diseases. Thirty chapters make up the contents of this book. They deal with both general and specific healing, and help the reader to build up a consciousness of fredom from all physical inharmony.

A Change of Type

Have you noticed that this number of *Unity* magazine is made up in a new style of type? This open-face type is easy to read, and we feel sure that our readers will like it.

Open Doors

If you feel th... opportunity has l... you, that certai... circumstances are... from advanceme... change your min... ing *Open Door*... Whitney. This b... on the Scriptur... "Behold, I have... thee a door op... none can shut." ... the reader doors t... dom, love, joy, he... and success.

One of the first... the book is entitl... Life Anew," the c... tence of which is... life anew I am wil... up every heavy a... ing thought of the... is the theme of th... let go of things of t... live in a joyous p... tablished in the co... of new life, new ... new strength."

Other chapters ... *Doors* are "Heal... toms," "The ... Game," "God's Pr... retary," "Freedom... nances," "A Perso... lem Solved," and ... ing Personality."

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The author of *Op...* is also the editor o... *Daily Word,* in wh... chapters of *Open Do...* first published.

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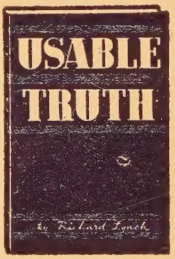

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AWAKENING

by Homer Gayne

I sought Him in the market place,
The teeming, crowded square,
In dim-lit, hushed cathedrals
With yearning, mute despair.

But wearied then of wandering,
Of seeking here and there,
My heart grew still, and then I saw
My God is—everywhere!

Within, around, unbounded by
Stone walls, by lofty dome,
He holds the whirling stars in place,
Yet makes the heart His home!